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Islamic Tasawwuf

Shariah & Tariqah

Mysticism (Sufism) from Qur'an & Hadith
According to
Maulana Ashraf Ali Thanvi

Prof. Mohammad Abdullah

ISLAMIC TASAWWUF SHARIAH & TARIQAH

Mysticism (Sufism) from Qur'an and Hadith according to Mujaddid Thanwi

By

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Khalifah After Khalifa Mujaddid Thanwi

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I THE PURPOSE OF WRITING

Tariqah and Sufism is very largely misunderstood and misrepresented. In the West it is called a derivative of asceticism and Christianity. In the East it is called a derivative of Hindu jog. Its true nature as a true derivative of Qur'an and Hadith is not known to most people. This was the work of Mujaddid Ashraf Ali Thanwi, the greatest Renovater on Tasawwuf in the history of Islam. His writings are mostly in Urdu and the work needs to be propagated in English and Arabic and other languages. This is a humble effort to bring true Tasawwuf for the first time in English language. It will be used by all interested persons.

This book is based on Maulana Thanwi's works on Tasawwuf and Sulook which was the centre of his reformation and special attention. His lectures, table-talks and many publications exposed the nature and importance of Tariqah. Those who follow the Tariqah must follow the instructions, the definition of the Tariqah have been made easy, and the hidden situations are explained. Good and bad morals are discussed and for

their achievements and protection cure has been presented.

For the seekers of sulook for their moral behaviour and Tazkiyatun-Nafs principles have been established from Qur'an and Hadith.

The source of this book is following works of Maulana Thanwi in Urdu, Nashrut Tib, At-takashuf, Bawadirul Nawadir, Al-Badayeh, Ashrafus Sawanih, Ifadata Yaumiyah, Kamalate Ashrafia, Tarbiyatus Salik, Basaire Hakim ul Ummah (major work) by Dr. Maulana Abdul Hai, Kitabe Shariat wa Tariqat (major work) by Molvi Mohd. Din, Ashraful Masail, Masailus Sulook, Anfase Isa.



II. THE GREATEST AUTHORITY ON TASAWWUF BY ALLAMA SYED SULAIMAN NADVI

Maulana Thanwi was a top learned scholar, one who knew the entire Qur'an by heart, a reciter of Qur'an, a Professor, a commentator of Qur'an, and authority on Hadith, a jurisprudent, an orator, a Sufi, one who could argue his case, an administrator, a publisher, a literary figure and a Shaikh to Tariqah, and he used all his abilities in the reform of Tasawwuf. His educational and practical qualifications were given to him to perfect. Tasawwuf which was full of innovation and run by worldly people. It was confined to some philosophical ideas and un-understandable ideas of Wahadatul-Wajood and Wahdatush-Shohood. Tasawwuf was full of innovations, Shariah and Tariqah were regarded as two opposite camps with attempt to debase each other. The general Sufis had a few statements and a few innovatory principles and deeds which was wrongly called Tariqah.

The family of Sufis and their hereditary throne made a mockery of Allah's blessings and gifts. The Khanqah only managed 'Urs' and Fateha and Songs, dances and Qawwali, on fixed dates some people used to do Fateha and eat sweets and shout Hoo-Haq to a singer, and Wahdatul Wajood poems were recited and shouted at. There were some secrets repeated unknowingly and unfollowingly. True Islamic beliefs, correct worship, revival of Sunnah and deeds and Islamic rights and duties were disappearing from everywhere. Apparent learned scholars were ignorant of the hidden

things and so were not listened to by Sufis.

It cannot be said that true Ulema and true Sufis did not exist at all. At places their blessings were apparent as well as their teachings but these were for special people who were educated and trained but nowhere was Tasawwuf presented in the form of a book (as this is the case) or researches on problems made or notes compared with holy Qur'an and Sunnah or teachings compared with those of authentic saints. Neither was any attempt to remove misunderstanding or misgiving on the part of learning Sufis, nor was any institution where the difficulties of the way were removed and training given to students of Tasawwuf. Nor was such a chair where Fiqh, Tafseer, Hadith were taught along side of the diseases of heart and their remedies which are present in Qur'an and Hadith. Nor was such a person who said Allah says and the holy Prophet says on the one hand and service deals and following the Sunnah on the other hand. From the minaret rules of prayers, fasting, Zakah, Hajj, etc, as well as the nature of soul and hearts activities were told. Allah appointed Mujaddid (Renovater) Maulana Ashraf Ali Thanwi sahib for this and took from him this work that was left undone for centuries.



III. EVERYDAY, ACTIVITIES OF MUJADDID THANWI..

His institution (Khanqah) gradually became a world famous organization which was to become a standard university of religious subjects where complicated problems were solved and where Qur'an and Hadith were taught and also practical training of morals and manners given. This institution was a Darul-Ifta where modern Fiqh problems were solved and training given in spiritual progress, self-purification and morality. From here among the graduates were learned scholars and Mashaikh of Tariq (the path of Allah). This was also the period of extensive lectures and sermons for some forty years.

There were two major enemies of Islam. Because of English rule Western philosophy, civilization and way of life was spreading rapidly. The business circle, the government circle and the public was influenced by these. As a result due to lack of religious education among Muslims a life of freedom was spreading among them. Generously speaking the greatness of Islam diminished in their hearts. The Western worldly progress, culture and civilization influenced them and brought them closer to ignorance from their religion, they even thought that it was a barrier to progress. The pro-Western free mind felt that in this day and age it is not possible to practice Islam Shariah, especially way of life and morals.

These were great enemy of Islam against which Mujaddid Thanwi propagated his ideas with great zeal, gave many lectures that were later published and wrote many books like Bahishti Zewar, Intibahate Mufeedah,

Furooul Imaam, Islahul Khayal, Hayatul Muslimeen, Adabul-Moasharat, Islame Haqeeqi, Mahasine Islam, Dawatul Haq. This brought about a revolution among Muslims and they accepted Islamic teachings. Among the English educated groups many Judges, Barristers, Magistrates and others accepted the Mujaddid's teachings and some were made "Mazaje Sohbat". It was proven that in any aspect of life a Muslim can be religious person.

This was a unique feature of Mujaddid Thanwi

Another enemy of Islam which was worrying Mujaddid Thanwi was the state of Tasawwuf which was isolated from Qur'an and Sunnah and based on non-Islamic practices in which religious-minded public was badly involved. As shown in this book he revived Tasawwuf on Qur'an and Sunnah and made it a part of the religion. All the five branches of our religion were revived.

IV. ETIQUETTE OF MYSTIC INITIATION

In the present day and age for the perfection of morality and self-purification has reformatory teachings and trainings. In accordance with Qur'an and Sunnah for the seekers of the path and Tareeq teaching and training was such that every category of seeker could succeed in no time.

Allah gave the Mujaddid such a keen insight into the problems of Sulook that he used to say that by the mercy of Allah, I am told such easy treatment and knowledge into the insight of hidden diseases that I make no mistakes and whatever is prescribed is correct and useful. These are all due to the prayers of my

preceptor Hazrat Haji Imdadullah sahib. I pay great attention to correction of morality. When morality is right deeds become right by themselves. The Mujaddid used to say that Azkar (remembrance of Allah) is useful and great but poorness of morality and deeds are such a curtain which prevents the spreading of their influences in the soul, therefore unless morality and deeds are right, remembrance of Allah has little effect. He said somebody remembers Allah and I appreciate this when his morality and deeds are right.

Remembrance of Allah brings pleasure but good deeds bring pain on yourself. Have pain on yourself but fulfil the rights and duties of others. There is nothing difficult in two hours of loud remembrance but caution day and night on what in permissible and what is not permissible is difficult. The job of a precepter is to create the feeling of permissible and non-permissible in the mureed and is the real sign of a successful Shaikh. He said I pay more attention to morality and religiousness than teaching. I don't look much if somebody prayed with congregation, may be he has an excuse but anything immoral or improper or source of trouble bothers me very much. (Ashrafus Sawanih).

(1) The nature of Tasawwuf is Knowledge with Action

To us the nature of Tasawwuf is knowledge with action and deeds that have been taught by the holy Prophet and which are under control of the salik, more than these everything is extra. If they are given and Shaikh tells them a blessing then thank Allah for them or if not given or lost after being given then don't worry over regaining them or over their loss as this

is not permissible in the way of Allah, just forget about it.

All the situations should be told to the preceptor. Don't act according to your whim, dream or feeling as this is not permissible. Shaikh will prescribe a course of action dealing with order and disorder but the rest is not his responsibility, therefore in the path the salik should not enquire or wait for anything else. Similarly, if there is any disease actual or imaginary, external or internal, then it is not for Shaikh to cure them.

The Mujaddid said it is often harmful to Azkar and Ashghal (remembrance of Allah) before creating in the salik the need for self-purification and good deeds, because he begins to think that he has achieved something especially if Azkar produces effects, Purification of deeds and action are very important and this way he never feels the need for it and remains in ignorance.

Early Mashaikh of Chishtiyah had this routine to purify the external and internal deeds first and then to teach remembrance of Allah or Azkar, later ones taught both together and Mujaddid Thanwi taught purification first and then the Azkar also went together. This was seeing the present state of affairs of the salik.

(2) Royal mystic Initiation

The Mujaddid Thanwi's training did not involve hard work, struggles but the salik was instructed to live happily with pleasure so that Allah's love may develop which will help worship but do not come near sins and control yourself always and do a little bit of Zikr. Eat well and sleep well, but do not talk too much

and do not meet too many people. This is the Royal mystic Initiation. The Mujaddid used to meet his disciples with simplicity and neatness. He used to make jokes in his majlis (meeting with them).

(3) Cure for intrinsic and hidden Diseases

During training the Mujaddid explained what was in the bounds of the mureed and what was beyond bounds of the salik very well. When the Mureed presented a weakness before the Shaikh, he used to ask if it was within bounds of the person or beyond bounds. If the reply was within bounds, then he would say leave it, use your limitations and power. If he said beyond bounds then he would advice to forget about it. It will not harm. If the reply ~~was it~~ causes trouble and worry, then he would say I am not to remove your worry.

The Mujaddid used to say this thing (within limits and beyond limits) is half Sulook or really full Sulook. Really, all the do's and the don'ts of the apparent and hidden deeds are all within your bounds and it is obligatory to get rid of them or do them as the case may be but other things are beyond your bounds so don't worry about them.

This understanding made it quite easy to follow the difficulties of Shariah and Tariqah.

(4) The purpose of declaration of initiation or "Bait"

Declaration of initiation or Bait was a usual practice of the Khanqah and the Mujaddid also explained its true nature. People think that when hand is not taken in hands (of men) there is no Bait. If it is said that I will teach and train you and reform you then this is the nature of Bait but nobody agrees to it.

Keep Bait as it is but explain verbally the true nature of Bait and that taking of hands is only an apparent gesture. The other alternative is to leave the hand taking altogether. This removes the harm as well as the excessive belief. I prefer the later (Ashrafus Sawanih2).

(5) Practical Reform

The public thinks that Bait is an essential part of the path so the Mujaddid made a practical reform this way. If somebody asked for Bait he would ask the purpose of Bait until he told the true purpose. And if he did not he would continue asking questions until he gave a correct reply or asked the Mujaddid himself to tell him as he did not knew it. He did not tell it in the beginning as it did not involve his thinking without which a permanent lesson can not be learnt.

When the purpose of Bait was decided the Mujaddid would say that this could be achieved by teaching and learning and if he said to develop a suitability and special relationship with the Shaikh to make good deeds easy. Then he would ask is it not necessary for the preceptor to have mutual suitability with the Mureed? When he agreed on this point he would suggest a few things before Bait such as spending sometime with the Shaikh, following the bent of mind writing reformatory letters for sometime, etc. It is by the behaviour of Mureed that the Shaikh develops suitability. (Ashrafus Sawanih2)

(6) Mutual suitability is a precondition for "Bait"

Bait is not ordinary thing and there are conditions for it too. Do not rush in Bait and allow time to get to know each other. Also it allows time to learn the need.

Without mutual suitability, there is no point in Bait and this develops by lot of writing or when the Mureed learns the purpose and objectives of Bait.

The Mujaddid looked at his heart's acceptability in Bait and refused whom he did not accept.

(Ashrafus Sawanih)

(7) Bait in four successions in Series

The Mujaddid following his preceptor used to enter in Bait in all the four successions in series so that the Mureed gets the blessings of all the elders of the Tareeq have equal belief with them and receive all their blessings without treating one above the other. This debasing is prohibited and even dangerous as this leads to ill-ending. (Ashrafus Sawanih 2.185).

The aim of all the preceptors of all the series was to self-purification and reform and struggles for them so that piety may develop which is the source of Allah's pleasure and relationship with Him. The methods used were based on Shariah and Sunnah because the holy Prophet observed self-purification, as said for him "Yozakki nufoosahum" and described in detail in Hadith.

The Mujaddid removed the innovation of Shariah and Tariqah both. He said don't think we do not have spiritual progress. Miracles and the like are O.K. but they have materialism in them. Allah has given stronger thing than this, called spirituality and its progress depends upon Shariah and the following of Prophets, truth worthy, martyrs, and good people. He removed all rivalries and wrong sense of superiority between the series. He said Chishtiya and Naqshbandiya are names, the nature of them is the same. Some Chishtiya

has their mentality Naqshbandiya and vice versa. Similar is the case of other series.

(8) How to enter "Bait" agreement?

Sermon: After that: Faaoozu Billahi minash Shaitanir rajeem, Bismillahir Rahmanir Raheem. Ya ayyoahallazeena aamanoot taqullaha wabtaghoo ilaihil waseelata wa jahedoo fi sabeelehi laallakum tuflehoon. Ya-ayyohallazeena aamanoot taqullaha wa koonu ma-assaadeqeen. Innallazeena yobayeoonka innama yobayeoonallaho, yadullahe fauqa aideehim faman nakatha fainnama yankotho ala nafsehi wa man aufa bima aahada alaillaha fasayoutihe ajran azeema.

Then he would take his hand in hand and say whatever I say you repeat it. Ladies hold a handkerchief and repeat in their heart. Say, I repeat from polytheism, atheism, innovation, great and small sins, and believe in Allah, his true Prophet, La ilaha ill-Allah, Muhammadur Rasoolullah. I promise to pray five times a day, fast during the month of Ramadhan, pay Zakat if possible, perform Haj if possible, obey Allah and His Prophet as far as possible and stop from what is forbidden, if a sin is committed will repent promptly. I enter Bait in all the four series (Chishtiya, Naqshbandiyah, Qadria, and Suharwardiya) O Allah, give me the blessings of them all and keep me with the elders of all these series.

Now pray that Allah shows this straight path, live and die as a Muslim. Then he would say: read Bahishti Zewar (Heavenly Ornaments) and follow it, read Quran. Tahajjud prayers or four or eight Rakaat after Isha (night) prayers, Hzt Fatimah recital after five prayers and lot of repeatance every now and then.

(9) Instructions to mystic initiate to examine his/her conditions

The Mujaddid used to ask his seeker of the path to keep examining his daily life and keep an eye on his self as to how in his relationship with Allah his good and bad deeds works. How does he feel practical difficulties in religion and Shariah and what kind of doubts develop in his mind, so that they can be remedified.

Every Muslim has to deal with three things in his life.

(1) Rights and Duties, which are rules of Shariah.

(2) Limits, which are following the Sunnah.

(3) Safeguard of the limits, which are all Tariqah.

To fulfil these brings a Muslim to the highest level of servitude.

To make the Tasawwuf easy and practical, the Mujaddid had a few principles to follow to remove any misunderstanding:

(1) Keep your religion above your worldly affairs.

(2) Keep the Shariah superior to your intellect.

(3) Do not be lazy in things under your control, and do not worry about things beyond your control.

(4) A seeker of the path should drop his wishes and follow the wishes of Allah.

(5) Keep the religious objectives in mind and forget about the rest.

(6) Consider good the hidden pleasures but do

not consider them as objectives.

(7) Do not follow your desire but ask your intellect what to do and always keep the intellect under control of the Shariah.

Follow these advice in all walks of life and if in doubt ask the preceptor by writing him. This has resulted in success of many saliks, and is written in the book "Tarbiyyatus Salik" including Sufis, English-educated, businessmen, civil servants etc. This work is unique in the history of Islam and has cleared the way for centuries to come from the devil and the self.

(10) Some principles of Training

The Mujaddid would ask those saliks who wish to enter the series to read a few books such as Bahishti Zewar (Heavenly Ornaments) and what change has he brought about by reading them. This brings the benefit, which years of struggle don't bring. I put pressure on his head, which creates thinking and opens the way.

The Mujaddid used to advise the religious scholars not to be proud of learning and teaching. Its usefulness depends upon service and love of men for Allah so pay attention to that.

(11) Some Educational Rules

After Bait and before telling new Azkar, the Mujaddid would enquire his present Azkar, old Azkar are pleasant to heart one does not feel like leaving them and there is no need to leave them unless required. Further more, old Azkar bring about a kind of blessing. (Ashrafus Sawanih,2)

During the training the Mureed was told not to discuss anything verbally but in writing on the corner of which the Mujaddid used to write his reply so that question and answer were preserved together. He preferred envelopes rather than cards. The Mureed was told not to tell his internal condition to others.

It was instructed to attach the earlier letter with the new one to continue reminding of the earlier condition.

In his daily Majlis (gathering) he used to give guidance about conditions which people used to suffer from regularly such as poor way of life, irregularities in dealing, weakness of morals, etc. He would describe these in such an interesting manner that people used to follow the reason and the cure. He said that he did not have Kashf or knowledge in advance but Allah helps those whom He pleases.

(12) Daily round of Prayer Formulae

The Mujaddid used to instruct some Azkar to the Mureed in accordance with his capacity and forbearance with the advise to do them always and used to warn him not to consider these enough for hidden progress, these are only to help, the real thing which helps develop piety and relationship with Allah are the do's and the don'ts of Shariah and Tariqah and following the Sunnah which are obligatory on every person and which is the objective of Tasawwuf and Sulook. Those who do not realize this point are always at a loss and this is the state of affairs of the religious scholars and Sufis these days except a few.

(13) Training place for the Intrinsic and Hidden

In his training place there was seriousness for the rules of Shariah and the following of the Sunnah of the holy Prophet in all walks of life and urge to avoid the devil and the self, and nothing else. Clean your apparent and hidden and when so you have achieved everything. The salik was further instructed to fulfil the rights and duties of the servants of Allah such as rights of parents, rights of wife and children, rights of relation, rights of friends etc. Rights of the servants of Allah are more important than Azkar and Nawafil. The objective of the Tareeq is never to be obtained by ignoring them. You cannot please Allah by displeasing His servants. Rights of the servants of Allah is obligatory, ignoring them will lead to punishment. Azkar are not obligatory and ignoring them will lead to no punishment. Learning what is essential and doing what is non-essential and regarding it success is ignorance and will result in failure. The truth is that such people have no importance in their hearts of obligatory deeds who consider Azkar as more a source of closeness to Allah and not so to being a source of trouble to anyone or ignoring the rights of others. The reason for obligatory deeds being very common and everybody does them so what is special in them of sainthood. What a shame and this idea is totally wrong.

The Mujaddid used to discuss in detail the importance of way of life. He used to say it is not a matter of self like to adopt a way of life. In the holy Book and Sunnah, limits are imposed for this and a Halal and Haram (forbidden) are told. Whatever deed is contrary to religion is condemned.

In the present culture and civilization the thinking has been so altered that the general public and the specialists (salik) both ignore the way of life. How can then Allah's pleasure be obtained to them. The Mujaddid wrote several books and delivered several sermons on these subjects. In your treatment and behaviour you shoud not hurt or embarrass somebody. This is obligatory and the objective of Sulook.

The Mujaddid used to look for two characteristics in a person:

(1) The objective of Tareeq is Allah's pleasure which comes from fulfilling the rights and duties that are obligatory.

(2) In his dealings, behaviour and relationship with others he is not a source of trouble to anyone. This is sign of nobility, humanity and objective of Sulook.

In the self reform proper food and medicine is a requirement of the body (Tarbiyatus Salik) Inna linafsika alaika haqqan wa inna lijasadika alaika haqqan

(Hadith).

(14) Politics in Training

Those who were under his training he would scrutinize their actions and deeds very carefully and closely. One small mistake he would punish them because to ignore the mistake in the path is wrong and a source of trouble for them. If he felt carelessness, immodesty, thoughtlessness he would get very angry and ask him to adopt the right cause. He would keep on correcting unless the Mureed understands his mistake and rectifies it. He was strong against

immorality.

The Mujaddid would punish according to mistakes the disciples for example, some he would ask to leave the Majlis or meeting, some he would ask to stop correspondence with him for a limited period of time, some he would warn to stop all relationshp, some he would ask to clean the mosque and straighten the shoes of those who pray there, some he would ask to spend some money in a special way, some he used to ask to stop the Azkar, some he used to ask to pray extra Nawafil, and so on, but he used to think of Him nevertheless and ask Allah to forgive his sins. That's why people used to think that Mujaddid's anger enlightened their heart and increase their love for him.

A distinguishing feature of the Mujaddid's teaching and training was that no matter how bad the state of Mureed was he would always write him encouraging letters and show him the way of Allah's mercy which helped many people and saved them from apparent and intrinsic disaster.

Everything of the Mujaddid was according to principles and rules although he was by nature free except where it was essential then it was with pleasure so. (Ashrafus Sawanih 2)

He said by nature I follow the correct principles not to trouble others and suffer my work. The rules are easy and simple but I follow them strictly. Allah says in the Qur'an, Yureedunllaho bikumul yasra wa la ureedo bikumul usr. Hadith says Ad-deeno usrun.

Salah is easy and in sickness it is more easy but its punctuality is strict. Some Imam have ordered murder

on leaving it, some have ordered permanent imprisonment, some have said he will go with Pharoah and Haman in Hell. (Ashrafus Sawanih 2).

In my daily recitals, I make it easy for me and others, in this world and hereafter. (Ashraful Mamoolat). I am not hard.

Some say that this was not the way in earlier times. Take Syedna Omar who fixed Hadde Khamr not in the time of Syedna Abu Bakr and Syedna Mohammad (Sal-am), with the changing mentality this became necessary.

According to Shaikh Akbar (Rah) a shaikh must have political mind of a king. Insha-Allah people will appreciate my political training in future. But let this not be practised by ordinary Shaikh but those who can handle the situation very well.

(15) Conditions and abilities of a figurative or shadow

(1) He must be pious

(2) He must be reformed himself.

(3) He must be familiar with the Tareeq in reality not just theory.

(4) He could reform others.

(5) He must be master of these qualifications.

(6) If he is a master yet, he could soon progress to be a master soon.

The Mujaddid used to allocate his Mureed to his Shadow to see how they are doing. He would be

pleased with some. By the carelessness of some he would be displeased. He told them to inform him of his self-reform and teaching methods of others.

He said that after completion you don't need the teachings of a Shaikh but for continuation of blessing you need to be obliged to him.

(16) Figurative for "Bait"

To his trained salik he often allowed like this that it came to my heart to allow you for Bait therefore trusting Allah I allow you for Bait and teaching Allah may make your benefit common and if somebody comes to you don't refuse him and inform of this permission to your special friends.

(17) Figurative for Company

The Mujaddid ereated a group of advanced trainees who could by their company and teaching propagate the Tareeq among the Ulema and others as benefit was not based on Bait but teachings and following the Shaikh. These people are Figurative for Company and they have many requirements for permission (but some at present). When they develop these they will on choice be elevated to Figurative for Bait. (Ashrafus Sawanih).

(18) Permission for Figurative for Bait

According to the Mujaddid, this permission is like a convocation where degrees are distributed to successful candidates. This does not mean that the students have received perfection but they have adequate knowledge it continued their progress in studies and teaching, they will become near perfect. If

they drop out it is their fault. Similar is the case of permission for figurative for Bait.

(19) Satisfaction and Thankfulness on our Way

The Mujaddid said thanks to my strictness almost everyone here is fully aware of the Tareeq (path) and all could be permitted as figurative. But it is also a requirement that he may be a man of fame or position or learned scholar so that people may come to him readily.

Thanks to Allah there are people in my friends who understand the path very well and better than many famous preceptors and can train very well to others but people go for fame and nobody looks for virtue.

V. THE NATURE OF TARIQAH

The Mujaddid wrote in At-Takashuf (a book) that every Muslim has his duty to correct his beliefs and apparent deeds and then reform his hidden deeds. There are a number of verses in the holy Qur'an and plenty of Hadith that clearly point to its being Fard and Wajib (obligatory) though many who follow their selfish desires are not familiar with this. Who does not know that in Qur'an and Hadith piety, contentment, humility, sincerity, patience, thankfulness, love of Allah and the holy Prophet (Sal-am), etc, are recommended and held obligatory and their opposite love of the world, greediness, pride, show, lust, anger etc. are condemned, then what is the doubt in anybody's mind of one being obligatory and the other being prohibited. This is the meaning of reforming one's hidden deeds and this is the nature of Tariqah.

Experience suggests that this can be achieved in the company, service and obedience of those who have themselves reformed their hidden deeds. When this is not possible reading their lifestyle, teachings serves the purpose. This is the secret that recommendation for good company and warning against bad company comes at many places. Experience also tells us in order to benefit from good people you must love them or have good opinion of them. Just like good company is useful and beneficial, bad company is harmful and useless. These days due to lack of knowledge and selfishness most people do not bother about intrinsic reform and some that think about it look for a preceptor fall in one of the two categories: (1) those who are fanatics, they do not follow the action or saying of some of the preceptors and considering them opposed to Sunnah leave them. Others say bad words to them and endanger their hereafter. (2) Those of weak beliefs go for wrong preceptors and without judging their statement to Shariah accept them as their beloved and guide and waste their religion. Therefore, a great need was felt that from Qur'an and Hadith the nature of Tariqah be shown so that the true preceptors may not be rejected and the false preceptors may not be accepted. Those who think that there is no such thing as Tariqah in Islam, this false notion may be removed from their mind, and vice versa. (At-Takashuf).

The Mujaddid has mentioned in the above article the fact that Tariqah is based on Qur'an and Hadith. The Salik and the preceptor have their specialities lie in the following of Shariah and Sunnah. Reform of the intrinsic deeds is the main thing of Tariqah and the basic thing of all parts of religion. All the parts of

religion, beliefs, worship, dealings, way of life are based on morals and Tariqah, otherwise it is all chaos.

Allah has given the Mujaddid the task of reviving guidance, religion, Sunnah with his help. He examined all the parts of Islam very carefully and where something was found wrong he corrected them within the famework of Shariah and Sunnah.

The Mujaddid examined Tasawwuf, Sulook (i.e. Tariqah)and related intrinsic knowledge and by the God given insight studied all the topics of self, devil, and finally for self-purification and relationship with Allah proposed such wonderful prescriptions based on Qur'an and Hadith that will be used till the day of judgement.

The reformatory and revivalist attitude is apparent in his tabletalks, lectures and he wrote several books on these subjects: Masailus Sulook, At-Takashuf, At-Tasharruf, Qasdus Sabeel, Taleemuddin, Kaleede Mathnavi, Bavadirun Navadir Badayeh. In these works rights and wrong is differentiated and intrinsic knowledge, its principles and details are based on Qur'an and Sunnah (Shariah). Tasawwuf became a distinguished subject. Maulana Thanwi was Imam of Tasawwuf, Mujaddid and Mujtahid which cannot be denied. May Allah guide us all to the straight path of Shariah and Tariqah.

VI. SHARIAH

(20) The nature of Shariah and its Need

Qur'an: Al-Jathiya, chapter 25: Thumma Jaalnaka ala Shareeatinm minal amre fattabeyha wa la tattabey ahwaallazeena la ya lamoon Haza basaero wa hudanw wa rahmatul liqaumin yuqinoon.

Basaero is the plural of Baseerah and Baseerah is intrinsic light just like Basar is apparent light. Thus Shariah enlightens the intrinsic light and guidance which shows the way and reaches the goal and mercy which is the goal. Thus Shariah is a combination of three factors. A traveller needs three things a goal, a way, a light or vision. Shariah combines all three but this is for those who believe, therefore, belief is important.

In the above verse of Qur'an, presence of Shariah and Allah's order to the holy Prophet (Sal-am) to walk on this path proves that for humanity, this is the best code of life and all the other ways of life devised by ignorant people are selfish and rejected by Allah. Qur'an: Ale Imran: Wa mun ubtaghe ghairal Islame deenan falanu uqbala minho wa hua fil Aakhirate minal khasereen.

Please listen carefully that there are five parts of Shariah (1) Beliefs, to accept from heart and tongue that whatever Allah and the holy Prophet (Sal-am) have informed is true to be found in book of belief (2) Worship like Prayers, fasting, Zakah. Hajj and the like. (3) Dealings are Transactions, rules of marriage, divorce buying and selling, service agriculture.

This does not mean that Shariah teaches how to do business of but that do not transgress, do not go wrong, what is permissible and what is not permissible (4) Way of life: standing, sitting, meeting, being a guest, how to go somewhere, what are its rules, how to treat wives, children, relatives, strangers, servants etc.(5) Tasawwuf or self-Reform: People think by mistake that for Tasawwuf you have to leave children, wife, worldly

way of life. This is entirely wrong. This is what ignorant Sufis say, the combination of these five is Shariah and religion. If something is missing that much religion is missing.

Let man be servant of Allah alone and follow His orders, because the word of Allah is most perfect. This is because Allah knows best, He is the Master, and affects everything by himself, neither His orders are too harsh because the quality of anger is not overwhelming upon Him not too soft as He not overwhelmed by the quality of Mercy. He is not overwhelmed by any quality.

It will be apparent that the word of Allah and its rules are just and Shariah must be obeyed. Also, in our case any quality is strong it overwhelms us, therefore, for being just we must obey Shariah. Justice is what Shariah orders, for instance sympathy is a good thing but so much reduction as to object to Allah is wrong. For example, a baby is sick, cries have sympathy and pray for him but do not object to Allah as to why He does not accept the prayer? why does He not cure him? this is because of a wisdom that parents do not give medicine and Allah does not like it. Give medicine and then pray. (Kamalate Ashrafia,105).

Allah has given man intellect and nature both so when there is a conflict follow Shariah which considers both. For example if somebody dies, intellect says do not be sorry as it will not come back but nature requires grief and sorrow, Shariah combines both, have grief but do not make it overwhelming.

Consequently Shariah requires normality and deeds are branches of morality or deeds come from

morality and real place of normality are morals. According to Mujaddid Thanwi there are three principles or powers which produce morals (1) Intellect with wisdom as its normal degree, (2) Sex with Modesty as its normal degree (3) Anger with Bravery as its normal degree. Their higher and lower states are bad. The three normal states are Justice and the Ummah is called Middle Ummah or Just Ummah. Shariah has educated us in a way where all good and evil are considered. All we have to do is to learn the Shariah and not to follow any other nation. The holy Prophet has taught us where there is no harm and all pleasure. If a Muslim follows Shariah he will be pleased external pleasure and intrinsic pleasure both.

(Anfase Isa, 309 -310).

(21) Procedure

Enquire all the parts of religion, beliefs, worship, dealings, habits, way of life, morals, keep correcting them and keep enquiring what you do not know.

Before doing anything, first enquire with the Shariah and learned scholars but not those who put their selfish desires and non-religion. They are really ignorant people. Don't ask them or they will destroy you also. It would be wrong to say where can you find true learned scholars. By searching them you will find them. (Basaire Hakimul Ummat).

VII. TARIQAH

(22) The nature of Tariqah

Allah has said in the holy Qur'an: "Ala inna auliyallahi la khaufun alaihim wa la hum yahzanoon.

Allazeena aamanu wa kanu, yattaqoon. Lahumul bushra fil hayatid dunya wa fil aakhirah, la tabdeda likalimatillahi, zalikal fauzul azeem." (Yunus).

Friendship with Allah (Velayah) depends upon two things in the above verse, faith and piety. The degree of faith and piety decides the degree of Valayah. If faith is ordinary and so is piety which every good Muslim has the Velayah is general, with high class of faith and piety it is special Velayah and the person is called Wali or Saint. In this book we shall discuss special Velayah. For instance prayers and fasting are obligatory and these things do not come about without intrinsic reform. Faith belongs to heart but piety also really belongs to the heart. In a Hadith (Muslim) the holy Prophet (Sal-am) said: At-taqwa hahona wa ashara ilas Sadr. When faith and piety are obligatory and that depends on intrinsic reform so this reform is also obligatory. Similarly if ordinary faith and piety is missing then special quality will also be missing.
(Taleemuddin, 67).

There are two types of deeds to do and not to do in Shariah. Some are apparent or with the obvious body such as to recite the Kalima of Islam, prayers, fasting, Hajj, Zakah, serve the parents, these are called Mamoorat. And saying words of apostasy, act in polytheism, adultery, theft, eating interest, bribery - these are called manahi. Some deeds are intrinsic such as belief in the Islamic beliefs, patience, thankfulness, trust in Allah, loving the Prophet and Allah. There are Mamoorat and Fadhail. And false beliefs, impatience, thanklessness, show, pride, these are Manahi or Razail which are prohibited by the Shariah. Just like Qur'an says Aqeemus Salata wa aatuz Zakata (pray and give

Zakah), similarly there is Yaayohallazeena aamanus biro (those who believe be patient) and Washkuru (thank Allah). If at one place it says Kutiba alaikumus Syam (fasting is prescribed for you) or wa lillahi alannase hijjul Baite (Hajj is made obligatory on people) and on other place you will find Yuhibbuhum wa yuhibbo-onahu (Allah loves them and they love Allah) or "Wallazeena aamanu ashaddohubban lillah (those who believe love Allah very much). You will also find iza qaamoo ilas Salate qamoo kusala, (when they pray they do so with laziness) or Yuraaoonan naasa (they show to people). At one place in the holy Qur'an you will find the evil of one who does not pray, at other place you will find the evil of pride. Similarly in Hadith you will find the chapters on prayers, fasting, dealings, Nekah and Talaq as well as chapter on Kibr (pride).

Just as apparent deeds are orders of Allah so are hidden deeds. Prayers, Zakah, patience and thankfulness are all orders from Allah. Are they not ? If you think you will come to the conclusion all the apparent deeds are for the reform of the hidden deeds and salvation depends on intrinsic cleanliness and its dirt is opposed to salvation. Allah says in the holy Qur'an (As-shams" Qad aflaha mun zakkaha wa qad khaba mun dassaha (one who cleared the self succeeded and one who kept it dirty will fail). And also (Ashshoarao): Yauma la yanfaomalunw wa labanoona illa mun atallaha biqalbin saleem (that day of judgement when wealth and will not be use of but one who came with clean heart).

All the other deeds depends upon their success and acceptance on faith and beliefs and these are the actions of heart and all the deeds are for the perfection

of faith.

From this we learn that real objective is the reform of heart. Heart is like the king and other parts of the body are its servants and slaves. If the king is alright, the servants will be alright too. There is a Hadith of the holy Prophet (Sal-am): Ala inna fil jasade mudh-ghatan, iza salohat salohal jasado kullohu wa iza fasadat fasadal jasado kullohu, ala wa hiyal qalb . It happens before eyes, whoever enters our heart all the organs join in tune: eyes to see him, ears to listen to him, hands to hold him, and feet to walk towards him whether the thing is good or bad but the heart governs the body. (Tasawwuf wa sulook, 10-11).

If you look at Shariah you will find a manwi Fiqh called Tasawwuf associated with Fiqh. Tasawwuf is written separately in books, this does not mean that it is separated from Fiqh. Just like Kitabus Salah and Kitabuz -Zakah are separate but part of Fiqh, so in Kitabut Tasawwuf part of Fiqh. Similarly monotheism, sincerity, pride, humility and good and bad morals are also part of Fiqh.

Students and scholars also do not consider that there is "Khasheoon" besides prayers (namaz) and both orders are essential. Qur'an: Fafahamnaha Suleiman, Hadith: Wa laqad kana feema qablakum minal omame muhaddathoo wa in yako fiummati ahadun fa innahu Omar. Qur'an: wa allamnaho minl ladunna ilma. Some scholars say one who has no part from hidden knowledge could die on lack of faith. The least is he should not deny it. Hadith: Al-Ihsano un tabodallahah kannakaatarahо wa in lam takun taraho fainnahu yarak.

Here Ihsan is described after Islam and Iman

and that is this hidden path whereby love for worship develops and hatred for sins develops and beliefs get stronger day by day. Besides these the miracles of saints are recorded to perfection.

Now remain two things for someone who wants velayah: right beliefs and right deeds as in Heavenly ornaments (Bahishti Zewar), and hidden reform (Islahe Baatin) as described in this book.

(23) Definition of Shariah, Tariqah, Reality and Mystic Knowledge of God and their mutual Connection

Shariah is the sum total of rules and regulations that we are required to follow. This includes apparent and hidden both. In earlier times this way was called Fiqh. Imamul-Aazam Abu Hanifa defines Fiqh thus: Marafatun-Nafse ma laha wa ma alaiha (recognizing the good and bad things of self). Later on Fiqh was the apparent deeds of Shariah and the hidden deeds were called Tasawwuf. The procedures of these hidden deeds is called Tariqah, then by the correction of these deeds on the heart is created light and cleanliness specially between Allah and His servants and is called "Haqiqah". This knowledge is called "Marefah" and the person is called "Arif" or researcher. These are all parts of Shariah, And this statement that Shariah is concerned with apparent rules only is not said by any learned scholar (At-Takasshuf).

The true principles of Tasawwuf are mentioned in Qur'an and Hadith. Those who say that Tasawwuf is not in Qur'an and Hadith are entirely wrong. Ignorant Ulema say Salah and Fasting is proven from Qur'an and Hadith. Let's do it. The ignorant Sufis say Qur'an

and Hadith deal with apparent deeds and Tasawwuf deals with hidden deeds. One group left Qur'an and Hadith and other group left Tasawwuf.

Mujaddid Thanwi says that he has written two books "Haqiqatut Tariqah" and Masailus Sulook" in which the rules of Tasawwuf are derived from Hadith and Qur'an respectively, consequently all the rules of Tasawwuf are derived from Qur'an and Hadith. I have derived some 2000 rules and could have derived additional 2000 rules. (Basaire Hakimul Ummah).

(24) Explanation of Tasawwuf and Mystic Imitation (Sulook)

There are three things discussed in Tareeq: (1) Learning which throws light on the object and (2) Deeds which are the objects and (3) Ahwal which are not objects so you should not follow them but they are good if given by Allah.

Shaikh is like a doctor, you are like a patient, you describe your condition and get a prescription to try on till you are well. In Sulook there is information, following the prescription and perfection of relationship with Allah. (Tarbiyatus Salik, 703).

(25) A summary of Sulook

(1) Miracles are not necessary in it (2) Forgiveness of sins are not necessary in it on the Day of Judgement (3) There is no promise of worldly affairs, taweez may do the trick, prayers may in the case of increase in wealth or cure the disease or tell what is going to happen (4) Preceptor's attention may bring about the reform, he may not think of sins, worship may be automatic, his brain may be active in religious

knowledge, Qur'an memorizing (5) Nor is a time limit for an intrinsic state of pleasure in worship, no develish thoughts during worship, feel like crying (6) Neither during Azkar light visibility or sound hearing (7) Nor good dreams or correct thoughts-------but the real object is to please Allah which comes by following the Shariah rules and regulations completely. Of these some are apparent such as prayers, fasting, Hajj, Zakah, marriage, divorce, rights of husband and wife, dealings, inheritance, way of life, these are called Fiqh; while others are hidden deeds such as to love Allah, fear Allah, remember Allah, love the world less, be patient with Allah, presence of mind in worship, lack of pride, control anger, these morals are called Sulook. These are also Fardh and Wajib (Obligatory).

It is also true that hidden ills produce apparent ills too. For example, due to lack of love for Allah, prayers are spoiled or prayed too fast or due to misery you did not give Zakah or perform Hajj or due to pride and anger you did tyranny to someone or duties were ignored. Without self-reform apparent reform does not long last. The hidden ills are less easily understood and their reform is less easily known, therefore, you look for a preceptor, then you have two things to do (1) fulfil the duties of Shariah, apparent and hidden (2) Preferred thing to do Azkar a lot. The first thing increases Allah's closeness and acceptance and so does the second thing. This is the summary of Sulook and its objective.

(26) Letter entitled Soul of the way of Path (Tareeq)

The Mujaddid replied to a Mureed, the objective

is Allah's pleasure . Now come knowledge of Tareeq and action accordingly. The path is one fulfilment of apparent and hidden deeds and two things help it (1) Azkar or Zikr as much as possible and (2) Company of saints as much as possible (Basaire Hajumul Ummah).

(27) Letter entitled Success of the Way (Tareeq)

Question. A Mureed enquired as to what we learn from saints and what is the procedure.

Answer. There are certain deeds to do, apparent and hidden and these are certain prohibited deeds, apparent and hidden. These are theoretical and practical mistakes in both. A Shaikh tells the cure of all. To do is the Mureed's task. To help, the Shaikh tells some Azkar. This explains the object and the procedure. Next thing is company of saints as much as possible. If you can't do that then read their stories in books as a substitute.

And two things are opposed to these: sins and involvement in useless things. One thing is essential for usefulness, that is to inform the Shaikh of your situation. Now it is your ability which decides the object is successful early or late. The Mujaddid says I have mentioned everything pertinent in this letter.

(Ashrafus Sawanih).

(28) Sulook according to Sunnah

The Mujaddid said whatever is the pleasure of Allah and belongs to obligatory or optional category do it and if you miss it do the Qadha (substitute) what can be more easy than this. Allah says in the holy Qur'an: Ma za-alaikum fid Deene min haraj (Allah has not put any difficulty or hardship in religion). Similarly

the prohibited things which Allah dislikes stay away from them, and if they happen repent. Do not consider yourself among saints that you worry from situation of ordinary men. Neither expect high rewards. Pray that Allah gives good deeds and paradise in the hereafter and escape from hell. This is Sulook according to Sunnah.

(29) Consequence of Tasawwuf and Tareeq

That little thing which is the object of Tasawwuf is that whatever a Momin feels laziness, oppose it and do the worship and whatever sin appeals you, oppose it and don't do it. One who has got this, he needs nothing else as this thing produces relationship with Allah, it protects it and it increases it.

(Sermon, At Taqwa).

(30) Programme of attaining the Aims of Tariqah

Tasawwuf and Tariqah is really another name for fully following the Shariah. Ignorant people looked at the habits of some saints and thought it was Tasawwuf. Some paid attention to good dreams and forgot about reform of deeds and thought it was Tasawwuf. These evils are corrected and guidance provided below.

Guidance 1. Sulook which is commonly called tasawwuf is actually "Tamiran Zahir wal Batin" or to decorate your apparent and hidden. The apparent by apparent essential deeds and the hidden by correct beliefs, good morals. Its next step is to occupy the apparent with Mustahab worship and the hidden with permanent Azkar. The first step is obligatory on every Muslim and requires learning knowledge either by books such as Heavenly Ornaments (Bahishti Zewar). Second

thing is to have strong faith in what you learn in fulfilling the duties. The second step is commonly called Tasawwuf these days but if any of the first step things are spoiled or left undone, then leave this.

Guidance 2. Now the correct procedure of Sulook is to repent first and if some obligatory worship is missing to offer them and if some rights of other are damaged try to fulfil them or seek their forgiveness without which he will never reach the objective. With repentance keep this in mind that in obedience to Allah and his holy Prophet (Sal-am) no matter what hardship may come, no matter what wealth and life may be in jeopardy and people may laugh ridicule but we should do it.

With repentance and knowledge of religion (reading Bahishti Zewar) search for a preceptor with the following qualification.

Guidance 3. A perfect Shaikh has the following qualifications: (1) Knowledgeable in religion to the required extent (2) Following the Shariah in beliefs, deeds and morals (3) Must not be greedy. Must not claim to be perfect as this is part of world. (4) Must have stayed some days with a perfect Shaikh (5) Just Ulema and Mashaikh of his time may think him to be good (6) More of the educated and religious people go to him than the general public. (7) Those who are his disciples are good in following Shariah and less of worldly love. (8) He should be kind to his disciples if any mistake occurs by them, should check and punish them. He should not leave everyone to his self (9) By sitting in his company a few times the worldly love will decrease and Allah's love will increase.

(10) He should himself be doing Azkar.

Don't look if he shows miracles, he sees the unseen, all his prayers are accepted or people enter into a trance by his attention. Even non-Muslims can do that, and its effect does not long last.This is done for a dull disciple to bring out in him the effects of Azkar.

Guidance 4: When you find a perfect preceptor before Bait you should know the object of Bait. Some want to have miracles but in guidance 3 it was stated miracles are not necessary for the Shaikh so how could they be necessary for the Mureed. Some say entering the silsilah, the Shaikh will become responsible for salvation no matter what you do. The holy Prophet (Sal-am) told his daughter Hazt Fatima: Fatima to anqezi nafsike minannaar." Some think that the Shaikh will make you perfect in one go and I will not have to do anything, no struggle for leaving sins. If so the companions would not have to do anything and would have been more perfect than the holy Prophet (Sal-am). As an exception this may have happened sometimes but this does not happen all the time. Some think there will be lot of shouting, sins will disappear by themselves, good deeds will be automatic, all evil thoughts will disappear by themselves, there will be a general intoxication all the time. But the self wants pleasure, comforts and fame and all these things are there, so this is a mistake. Either he gets the situation, then he begins to falsely think that he has become perfect. If he does not then he begins to think that worship and piety are useless. Some say the Shaikh prayes and his prayers are accepted in cases or sick people will become well by his hand touching but this has nothing

to do with sainthood and the intention is worldly, this is quite false. Some think that light will be visible, some sound will be audible but this is a mistake as sometimes these lights and sounds come from the brain and is not from the unseen Closeness comes from worship not seeing the unseen. The devils sometimes see the angels but they remain devils. The real thing is worship and azkar. Even if any situation did not advise or any greatness appear in this world, in the hereafter he will be pleased to enter paradise, meet Allah, escape from hell. This is what Shaikh says and this is what the Mureed agrees. Shaikh is more interested in Mureed by Bait, hand in hand for men and through some cloth by women. This is Sunnah or its substitute.

Guidance 5. When Sulook is obedience to rule and its result is pleasure of Allah, then it should be clear that Tariqah is not opposed to Shariah. Some ignorant people say that Shariah is different thing than Tariqah is absolutely wrong. You can say that Shariah deals with apparent deeds and Tariqah with hidden deeds or those of the heart.

Guidance 6. When the objective and intent is right then if possible spend sometime in company of the Shaikh or correspond with him and follow his advice. If you can not go to him for Bait, then do so with letter through a reliable person.

(Qasdus Sabeel; Basaire Hakimul Ummat).

(31) Further Instructions

There are a few innovations common among Sufis these days. Some are contrary to Shariah such as going around the tombs, to kiss the tomb, to put clothes on the tomb, to make requests from the tomb. Some

have bad things mixed with them and therefore opposed to Shariah such as urs, singing session or Sana. You can read authentic and non-controversial Miladun-Nabi (Sal-am) by Prof. Abdullah. Reading Shajarah is alright provided you don't assume that they will be paying attention to you. Reading Mathnavi Molvi Roomi, or Divan-e-Hafiz should be avoided because the general public can not understand their meanings. (Qasdus Sabil).

(32) Explanation of Renovation of Sulook

These are selections from a reply by the Mujaddid to a Mureed. The real objective of the Tareeq is closeness and pleasure of Allah. All the matters that are responsible for closeness or remoteness are within your control and none outside your control. This is the meaning of Quranic verse. La ukallifullahum nasa illa wusaha. The matters concerned with closeness of Allah are good deeds, correct beliefs and good morals. The matters concerned with remoteness of Allah are bad deeds, wrong beliefs and bad morals. The matters that are outside your control are neither concerned in your closeness or remoteness to Allah.

(34) Signs of Intimate Trusted Servants

Hazt Ayesha inquired the holy Prophet (Sal-am) about the Surah Muminoon (Quranic verses): "Wallazeena" youtuna maa atau wa Qloobuhum wajilatun annahum ila rabbehim rajeoon oulaeka usareoona fil khairate wa hum ilaiha sabeqoon."

O daughter of Siddiq are meant those people who fast, who give charity and fear their deeds may not be accepted. When they look at their humility and greatness

of Allah, they find their deeds unacceptable. These are the people who run fast towards goodness. (Tirmizi)

These are the signs of saints "Arif". (At-Takashuf)

VIII. ESSENTIALS OF TAREEQ

(34) Correction of Belief is a Basic Necessity

The Mujaddid said that religion is not only some apparent things such as prayers, fasting, Hajj, Zakah etc. but most of all it is beliefs on which salvation depends and good morals such as sincerity, patience, thankfulness, humility etc. That is also obligatory like prayers, fasting etc. If somebody prays the apparent things but omits beliefs and morals he cannot be called a good Muslim.

(35) Following the Sunnah is the Basis of Tariqah

Allah says in the holy Qur'an: Maa atakumur Rasoolo fakhuzoohu wa ma nahakum ano fautahu (Al-Hashr). "Qul inkuntum tuhibboonallaha fattabeooni uhb ib kumullah." (Ale-Imran).

The secret is this whosoever adopts the shape and appearance of the holy Prophet (Sal-am), Allah loves him because of the Prophet and this is the quickest way to reach Allah whoever adopts this way of Sunnah.

Whosoever adopts a way other than the holy Prophet (Sal-am) will never reach the desired destination, and there is no correct path except the footsteps of the holy Prophet (Sal-am).

(Khairul Majalis 2).

Khawaja Naseeruddin Mahmood Chiragh Delhi Rah. in his discussion of saints has said that obedience

to the holy Prophet (Sal-am) is essential in statement, in action and in intention as Allah's love does not come without it.

All saints followed Sunnah and Shariah. If by mistake something else happened, they never insisted on it and considered it a weak point. The path of all saints has been Shariah.

Abu Talib Makki writes in Quwwatul Quloob for Derwish knowledge of Shariah is essential without which the way does not open. Opposing the Sunnah and adopting the innovation or Bid'ah cannot make a saint. What to talk of atheism and polytheism ?

Knowledge is said to be the biggest curtain, but do you know what this means? "Hijabe Akbar" is the last curtain before the King where closeness is the greatest. So this is really praise for the knowledge of Shariah. One who has not acquired knowledge all together has many many curtains to lift before reaching the king.

Follow a Shaikh only as long as he obeys Allah and the holy Prophet (Sal-am) otherwise leave him. Do not talk too different things before the public.

(36) The Blessings of Following the Sunnah is Completion of the Sulook

The Mujaddid said that in my Shaikh Hazrat Haji Imdadullah's school gain starts quickly as gain is by way of Jazb (absorbtion) because of Sunnah. When you obey the Sunnah of the beloved, you also become beloved and love causes Jazb (absorbtion). Allah says in the holy Qur'an:" Qul in kuntum tuhibboonallaha fattabeooni uhbibkumullaho." (Ashraful Sawanih).

(37) The need of Tasawwuf and its Usage

In the time of the holy Prophet (Sal-am) the knowledge of Hadith and the principles of Fiqh were not distinguished. In later times several knowledges were derived from Qur'an and Hadith and a name given to each. Their derives were called Imam, such as Imam Abu Hanifah about whom Imam Shafei said: An-naso filfiqhe ayal Abi Hanifah. Similarly Imam Bukhari, Imam of hadith. Similarly for self-purification Shaikh Abdul Qadir Jeelani, Khwaja Bahuddin Naqshbandi, Khwaja Moinuddin Chishti, Shaikh Shahabuddin Suharwardy and Junaid Baghdadi, etc.

The nature of Tasawwuf is to increase the relationship with Allah, have the correct attitude. At least, do not disobey. (Taleemuddin).

(38) Reform of the Hidden and its Essentials

There are good and bad qualities concerning the hidden. Cultivate the first and remove the hidden. The first is called Tahliyah or enlightenment and the second is called takhliya or tajliya or removal. Detailed struggle is called for correction of all these maqamat or struggle in brief requiring less talking, less eating, less sleeping and less mixing with people.

This struggle produces a capacity in his heart and nisbat, sakeena, noor or light and perfect union in the days of the holy Prophet (Sal-am) but now Azkar are needed haqaiq, ma-and ahwal come.

Sometimes union with Allah takes place first then comes worship and struggles as in majzoob salik, murad and mehboob and this process is called ijtaba. Other time struggles comes first and then union takes

place as in Sulook as in Salik kmajzoob, mureed, muhib.

Caliphate is given at an early date when union takes place or at a later date after urooj and after Majzoob. (Basaire Hakimul Ummah).

IX. BAIT

It is reported by Auf bin Malik Ashjai in Muslim, Abu Dawood and Nisai that we were 9, 8 or 7 people in the company of the holy Prophet (Sal-am) when he said you do not do Bait with the Messenger of Allah. We stretched our hands and said on what subject we do bait. He said on these matters: worship Allah, do not make partners with him, pray five times a day, listen to orders and obey them.

(39) Confirmation of Bait and its Nature

Among the Sufis the Bait that is common means fulfilment of apparent and hidden regulations and agreement for punctuality. This is Bait-e-Tariqah. Some ignorant people called it bid'ah or innovation as it is not proven by the holy Prophet (Sal-am). He used to do Bait-e-Islam to Kafirs (unbelievers) and Bait-e-Jihad to Muslims, but his foregoing Hadith is a clear proof. The listeners are companions so it is not Bait-e-Islam and from the contents it is not Bait-e-Jihad. So the words suggest covenant for fulfilment of apparent and hidden deeds and agreement for punctuality. There is no doubt this is Sunnah. Because of similarity with Bait-e-Khilafah this was confined to companionship, when the Khilafah lost it, the Sufis revived this Sunnah. (Taleemuddin 73)

The Mujaddid said that Bait has an apparent face and a real nature. The former is not required but the

letter is a requirement. Bait really means belief and strong trust on the preceptor that he is my well-wisher who will advise me usefully. Have trust in him and do not give your opinion in his diagnosis as you do with a doctor. The apparent face of Bait affects the general public much but not the specialist Sufis who wait for strong attraction on both sides. Love is strong on both sides in the end. (Ashrafus Sawanih 2).

(40) Shaikh, Reformer, Guide of Tareeq

The Mujaddid wrote: to do and not to do is in your control but mistakes take place and sometimes it is difficult to decide themselves. For example a man prayed peacefully and tried for it and got it but also had lot of ideas in his head so though he lost it but he had it, he never lost it.

Or, in the beginning of a worship the ideas in the head were beyond his control but he paid attention to them intentionally and thinks peacefulness in them but it was lost. Or he thought his condition to be stable and it was not. Or he thought he had accepted destiny by a few minor tests but failed in a big test but he thought he had it within his control.

Similarly the same mistake occurs in considering incomplete thing to be completed when he leaves completion or a completed thing as lost when he leave efforts and is actually thus incomplete and lost. If you trust a good Shaikh he understands the mistakes by his experience and if a Mureed is intelligent enough to realise these himself, due to lack of experience he is not satisfied and thus disturbed and lost. Sometimes the Mureed finds lot of trouble in controlling an evil which is easily controlled by Shaikh's advice. Real

Shaikh's need comes when you start the work and follow his advice. (Tarbuyyatus Salik 2).

(41) Company of Shaikh and its Blessings

The real need of the Bait is in company of the Shaikh and relationship with him so as to be safe from the difficulties of the way whether learned or otherwise but that knowledge without company is useless. A man of company without knowledge is more than a man without company but with knowledge. The companions were not all learned but an ordinary companion is superior than greatest Muhaddith, Fuqaha, Faqih, saints, and Aqtab. This superiority is due to the company of the Prophet (Sal-am). They got by company whatever they got and always men of God tried for company. They paid more attention to company than learning knowledge.

A good company will make you good and a bad company will make you bad. Whoever wants Allah's forgiveness, tell him to sit in the company of saints. Brief company of the saints is better than hundred years of immaculate worship. You learn some secret or change your heart that is a key to success forever after that. This can happen in any company, so be attentive everytime. Merely a key is no good without deeds. Without deeds no good are statements, feelings, sensations. And deeds come in the company of saints. (Kamalate Ashrafia).

(42) Company of Men of God

The reason for the effectiveness of the good words of saints is that when you hear them several times they will affect you and bring about the desired reform.

When you sit in their company and increase relationship, they will pray for you and their prayers are accepted and Allah will have mercy upon you. Also, your deeds will increase in their company and progress and reform will take place.

Men of God have their hearts lit by the light of Allah. When light comes darkness disappears. Looking at them a few times has the desired effects. Otherwise some company is required. (Basaire Hakimul Ummah).

(43) Contemplation and Reflection of Shaikh

It is also called "Barzakh, Rabitah and Waseelah". Do not consider Allah in the form of Shaikh. That would be entirely wrong. If you are misled by: "Innallaha khalaqa Adama ala sooratehi" then remember 'soorat' is not nose and mouth only but it is also said this 'masalah' or problem has this 'soorat' in the sense of quality. Hence man has been given hearing and seeing as 'soorat' of Allah.

By imagining Shaikh's face and virtures you fall in love with him and produces one thought. The one thought that is required is Allah's thought which is hard for some people so this is tried for them, when Allah's thought comes you don't need Shaikh's thought.

The risk is that this produces face-worship, so avoid it all together. The Mujaddid says that he does not like the contemplation of Shaikh. It is contrary to oneness of Allah. (Taleemuddin).

3. The Mujaddid used to quote Hazrat Mujaddid Alf Thanwi (Rah) that with love of Shaikh and following the Sunnah lackness is light and with one of these things missing light is darkness. (Basaire-Hakimul-Ummah).

(44) The Reformers are themselves not free from their own Reform

A perfect Shaikh should appoint someone else as his Shaikh so as to follow him in his special cases. Do not do anything on your own as he looks at one aspect only and others look at all aspects. And one who does not find other Shaikh may consult his youngers. This way he will be safe from mistake. When this is my advice for a Shaikh, imagine my advise for a non-Shaikh. Do not consider yourself worthy of general public good.

(45) In "Bait" ladies hands may not be taken in the Shaikh's hands

According to Hazt Ayesha (Bukhari, Muslim, Abu Dawood) the holy Prophet (Sal-am) never touched any woman's hand but he took oral 'Bait.' When she agreed on oral promise,then he said I did 'Bait' to you.

It would be wrong to take the hands of ladies in 'Bait'. It is enough to take oral agreement and in man hand in hand or a cloth in ladies hand and another end of it in Shaikh's hand. (At-Takashuf 318).

(46) Piety is Essential in 'Tareeq'

Allah says in holy Qur'an: Ya ayyohallazeena amanoottaqullaha wa koonu ma-assadeqeen (O those who believe fear of Allah and follow those in deeds who are true or walk the way of those who are true in intention and statement so that you may be true) Allah has ordered all believers to be pious and this comes by the company of those who are true in apparent deeds and hidden deeds.

(47) The Importance of Company of Men of God in the present Day and Age

According--to the Mujaddid it is Fardh as it is the only source of safeguard of the faith as shown by experience. I declare this in this day and age. (Al-ifadatul Yaumiyyah). (Basaire Hakimul-Ummah).

X. RELEVANT MATTERS OF 'TAREEQ'

XI. PRAYERS

(48) Necessity of Prayers

Prayer for the world or for the religion is equally prescribed by Allah which proves its importance and greatness. It is described in Qur'an and Hadith, several places in the Qur'an. In Hadith it is mentioned that whoever has the good fortune of prayer for him doors of acceptance or doors of paradise (in another Hadith) are opened.

A calamity is removed by prayer (dua) not by tricks. Thus applies to a calamity which has fallen and which is yet to fall. There is a struggle between prayer and calamity which lasts till the day of judgement.

The holy Prophet (Sal-am) said that Allah appreciates prayer (dua) and whoever wants Allah to listen him in hard times must pray a lot in good times.

He said prayer is weapon of a Muslim, pillar of religion and light of the heavens.

Prayer makes a weak effort strong.

Prayer creates a strong relationship with Allah. Looking at humility and request of His servants, Allah

with incomplete efforts give the reward of full effort.

(49) Acceptance of Prayers and its Way about

In Hadith, there is a lot of virtue of prayer (dua) and intellectually this is also the greatest thing, it is close to destiny as is a request to the owner of destiny. We try everything but not prayers except a few without sincerity. The devil says so many days have passed praying and it has not been accepted but the holy Prophet (Sal-am) says if a Muslim insists on a prayer it is given now or stored for the future. For every prayer you get what you want, or something better or stored in the hereafter. Allah says in the Qur'an: Ujeebo dawataddae iza daan or we take every application and pay attention to it. If it is good for you, you will get it or something better. (Shariat and Tariqat).

The following are manners of prayers (Munajate Maqbool) 1. Ablution. 2. Facing Kaabah 3. Sit 4. Raise both hands for Prayers 5. Pray with sincerity, humility, manners 6. Praise Allah and pray for the holy Prophet (Sal-am). 7. Stay away from illegitimate (haram) money. 8. Mention your weakness. 9. Say because of the Prophets and saints accept my prayer 10. Pray using Sunnah prayers. 11. Hope for the acceptance. 12. Do not pray for something impossible or Haram. 13. Trust Allah. Say Ameen at the end and pass your hands on the face. Try the sources but trust Allah. Ask everything small or big. There is no fear of loss in prayer, so why not pray?

Think what you need and what is with Allah to give you then you will pray.

(Shariah and Tariqah)

XII. REHEARSAL OF PRAYERS (AZKAR)

Allah has said in the holy Qur'an: allazeena yazkoroonallaha qiyamanw wa Qououdanw wa ala junoobehim (they with their hearts and tongues remembers Allah standing, sitting and lying).

(Bayanul Qur'an).

And the holy Prophet (Sal-am) has said: Likulli shain siqautun wa siqatul quloobe zikrullah (For everything there is something that shines it and for hearts the thing to shine them is remembrance of Allah).

Zikr means to remember and its opposite is to forget. Apparently, it is with tonque and really it is fulfilment of rights and duties. When both are combined, it is excellent. Everything that is good for world and the hereafter comes in zikrullah. Branches of Zikrullah are beliefs, deeds, morals, dealings, rigths of people and entire Shariah. Thus the real meaning of Zikrullah is to develop total relationship with Allah.

Connection means relationship and that means heart's relationship and the opposite is to forget. The ideal is to remember Allah in all matters and not to oppose him in anything. Zikr is apparent by tongue which is better than nothing and by heart which is forgetful. So Zikr by tongue is better but let that stop you from sin to become real Zikr.

The expert Sufis have found that saying Allah Allah prepares for the heart's repetition of Allah Allah and this is shown by experience, not Sunnah. Allah remembers his servant who does Zikr. In the Qur'an: Fazkurooni azkurkum (you remember me I will

remember you). And: Wa lazikrullahi Akbar (Allah's Zikr is a great thing).

There are various stages of Zikr. To remember paradise, hell, reward, punishment is also Allah's remembrance. Anything that stops sins and encourages worship is Zikrullah. If somebody is stopped by sin from paradise and hell it is Zikrullah, somebody is stopped by the thought of Allah it is Zikrullah. Some people pay a fine and then stop from sin, this is Zikrullah for them.

There is no limit for Zikr. Salah is prohibited in certain times. Fasting is prohibited in five days. Nafl Hajj is prohibited for someone when family right is endangered. But there is no limit for Zikr. In Hadith, the holy Prophet (Sal-am): Kana yazkorullala fi kulli ahyanahi (the Prophet Sal-am used to do zikrullah all the time). (Basaire-Hakimul-Ummah).

(50) Programme for Workers Concerning Rehearsal of Prayers

The Mujaddid says in Qasdus Sabeel: below is a brief programme which is very useful and can be called perfume of Tasawwuf which has been obtained after great efforts. This is for Salik, something to do always and he will be successful provided he follows Shariah, Sunnah and rights of other people.

In summary a person who is 'salik, is either learned or ordinary and further on a job or without job. Thus there are four categories of Saliks: 1. Busy layman 2. Unoccupied layman 3. Learned busy scholar 4. Learned unoccupied scholar.

(51) Programme for a Busy Layman

First of all correct his beliefs, learn all the 'Mas-alah' and practice them, keep asking the Ulema. Pray late-night prayers (Salatul Tahajjud), if not possible after Isha before Witr. After five prayers and when free recite Subhanallah 100 times, La ilaha illallah 100 times and Allaho Akbar 100 times. Before sleeping read Astaghferu- llaha Rabbi min kulle zammbinw wa atoobu ilaihe 100 times. And rest of the time when free, read Durood Sharif without counting or ablution. Read Qur'an a little, if read. Read religious books, especially those of Maulana Thanwi. Sit near his Shaikh or other saint. Earn livelihood in the rest of the time. A lady may serve her husband in the rest of the time. Read as usual during menstruation except do not read Qur'an during the period.

(52) Programme for an unoccupied Layman

As above, spend sometime living with Shaikh. Do not meet people or talk to them too much. Take care of the tongue from lies, backbiting etc. Pray in groups. Read Qur'an when free and Munajate Maqbool and Nafil Prayers. Read Istighfar and Durood Sharif and religious books. Join the company of a saint, if possible. Fast optional ones, read 3000-6000 times Allah Allah in loneliness with light voice, but not more. Read other ones as much as you please.

(53) Programme for a Learned busy Scholar

When comfortable read 12000-24000 times Allah Allah. Zikr with ablution and light voice. Pray Tahajjud punctually. Read Qur'an, Munajate Maqbool, teach Islam and give lectures on Islam.

(54)Programme for a Learned unoccupied Scholar

Spend few days with the Shaikh in Azkar for example, La ilaha illallah 200 times (after a few times add Muhammadur rasoolullah Sal-am once), illallah 400 times, Allaho-Akbar 600 times, Allah Allah 100 times, these 13 tasbeeh are called 12 tasbeeh not too loud or to wake up sleeping people, that is why Imam Abu Hanifah has prohibited too loud a voice. Loud permissible as in Bukhari Allaho-Akbar was permitted after the end of Salah as a sign of its ending. Similarly gently turn the head to the right with Lailaha and to the left with illallah. Do not overdo it as this will spoil the brain. Do it very gently.

Then sleep, then after Fajr read Qur'an and one chapter Munajate Maqbool, then 12000 to 24000 times Allah Allah. Sleep in the afternoon, after Zuhr 12000 to 24000 times Zikr till Asr. Then go to garden, river, field with his permission or graveyard or saint's tombs. After Maghrib think about death and after death as this will produce hatred for the world and lot of Zikrullah will produce love for Allah. These two will be sufficient to succeed him. Rest of the time recite Durood Sharif or something else.

'Pase Anfas' means that no times is spent in waste. There is no need for 'Ashghal.' This is enough for reward in the hereafter. Sometimes you will see it in this world. These knowledge are called 'Kashfe Ilahi' and the man who has them if he becomes a Shaikh himself and looks after other is called Qutbul Irshad. If the knowledge is about the world he is called 'Qutbe Alam' or 'Qubut Takween.'

If after a long time of Zikr, there is no peace in

the heart then a 'Shughl' like 'Anhad' would be useful for 'Anhad' meaning unlimited close the eyes, close the ears with the fingers used in Shahadah a bit hard which will produce a noise, pay attention to the noise and recite Allah Allah. This noise is not Allah's, but air vibrates in the ear producing beautiful noises which stops other ideas. Later on stop this 'Shughl' and think of Allah. This helps Zikr and is not Bid'ah. In prayer when standing you look at the place of prostration as Sunnah. This brings peace and stops ideas in the head. So this is Sunnah. Now, only this 'Anhad' is permissible. All others are cancelled.

Sometimes sound comes by vibration, sometimes colours are apparent—all in the brain. Do not pay attention to them. During 'Ashghal' in free time recite Durood Sharif, Istighfar or holy Kalima. By sin small or big, by hand or heart, heart's peace is destroyed and acceptance with Allah is rejected, therefore, repent right away. During this period do not teach, do not give sermons, do not take Mureeds, do not write 'taweez'. Just live peacefully.

There are two signs of hidden success (nisbate batini) one, Zikr and memory of Allah in Shariah (worship, dealings, morals, statements, good deeds) should be natural and avoidance of sin should be natural, Kana khalaquhul Qur'an, Qur'an becomes his habit and morals be his motto. Some laziness not acted upon is exceptional. This is the result of Allah's love. If now, some knowledge and secrets come in the heart then this man is called 'Arif'. Now teaching, lecturing is good. If Shaikh permits you then make others' Mureed.' Don't expect money from your Mureeds. Don't accept while making a 'Mureed.' Otherwise accept, don't hurt

others. Don't be ungrateful to Allah, even if it is a small quantity and in front of other people don't be proud.
(Qasdus Sabeel).

(55) Rehearsal for 12 Tasbih

After late night Tahajjud prayers with repentance and humility raise your hands and pray with presence of mind: Allahumma tahhir Qalbi an ghairika an nawwir qalbi binoore marifatika ya Allaho ya Allah 3 or 7 times. Then read, istighfar 11times, Durood Sharif 11 times, sit erect, then read aoozu billah, bismillah, holy Kalimah 3 times, Kalimatush Shahadah once say La removing from the heart, then ilaha on the shoulders as if thrown all that is not Allah to the back. Then say illallah on the heart as if entering Allah's love and light in it. This should be done 200 times, every tenth time say Muhammadur Rasulullah with La ilaha illallah. Then 3 times holy Kalima, once Kalimatush Shahadah and beginner imagine La Mabooda, middle person imagine La Maqsooda and advance imagine La Manjooda, then imagine blessings come from Arsh (throne) to my heart.

Then 400 times Allah Allah on the heart, then Kalimah Tyeba 3 times and Kalimatush Shahadah once and rest for a while. Then say Allaho Allah on the heart gently 600 times, every eleventh time say Alaho hadheri, wallaho nazheri, Allaho maee. Then say Allah Allah in the heart 100 times, then holy Kalimah 3 times, Kalimatush Shahadah once, Durood Sharif and Istighfar 11times and pray. (Taleemuddin).

Explanation: This method is for learned unoccupied person. Others can read the tasbih without hitting the heart. They will also benefit from those 13 Tasbih. (Basaire Hakimul Ummah).

(56) Programme for all Time

All other time recite La ilaha illallah, Muhammadur Rasoolullah, and keep a Tasbih in your hand, this remind you of your Zikr.

In the beginning say Allaho Allah but remember La ilaha illallah is Sunnah, Illallah and Allaho Allah are prescribed for peace. (Kamalate Ashrafia, Anfase Isa).

(57) Rehearsal of Remembrance Loud and Quiet

Some say that Zikr by heart is quiet and Zikr by tongue is loud. Some say Zikr by tongue is loud and quiet by quiet. Consult your Shaikh for the Zikr you should adopt.

(58) The effects of Sultanul-Azkar Programme

Situation: During Salah, especially in Maghrib (Sunset) while reading At-tahiyyat, there is an attraction from the heart and quake in the body, Zikr starts with heart or tongue sometimes loud. This type of attraction happens quite often.

Diagnosis: Congratulations, This is the effect of Zikr and is called Sultanuz Zikr. And close to Salah means harmony with it. This is another good sign. May Allah bless you and keep you strong.

(Tarbiyyatus Salik 1).

(59) Difference between Counting and Countless Programme

In reply to a Mureed, the Mujaddid said, don't worry about remembering the count, some people feel they have counted this much which will be sufficient to produce the desired effect and they are satisfied. In

countless reading you are not sure if it reached a sufficient quantity. Some are absorbed in not counting, others are disturbed in counting. Different people have different way and it doesn't matter which way you feel best.

(60) Lack of interest in Rehearsal

In reply to a letter in which the Mureed mentioned he read Allaho Allah 6000 times daily but without interest and hearts feeling, without same condition in any worship or Zikr. What will happen of me in the old age? The Mujaddid replied because of worldly reason this condition happens. The deed is the object itself, don't pay attention to these things. God-willing, you shall be successful. Don't look at the fruit of your deeds. Read Ya Basito 1000 times after Isha.

Another similar reply was do whatever you can and do Istighfar for the rest. Don't leave out completely. Don't worry about more or less. (Tarbiyyatus Salik 1).

(61) Essential condition for Gains of Remembrance

The Mujaddid used to say that Zikr is beneficial when done with the intent that it may be beneficial and blessing and keep this on, not just to complete the count but do not wait for receiving benefit as this is harmful and worrying. Those who are devoid of blessings of Zikr are those who do not do Zikr for gain and blessing.

(62) Amount of Remembrance

The Mujaddid said that the amount of Zikr should be such that you can do it always. When in good mood,

do some more but do not forget from doing it altogether. When you do more you will be pleased.

(Ashrafus Sawanih).

(63) Refulgence Luminosity and Manifestation are worth Ignoring

A 'Mureed' reported that he observed yellow and red lights in the night on doing Zikr, new things develop in my heart. A person's death was known to me earlier. Such luminosity is at times heavenly, at times worldly. They are useful but not a credit to you. Thank Allah. Foretelling of events is dangerous for imperfect. Do not pay attention to them. Be occupied in Zikr.

(64) Luminosity of Remembrance of Allah

The Mujaddid said the luminosity in Azkar and Ashghal that attract the Salik, they are curtain in the real objective. Don't pay attention to them. My Shaikh said that luminous curtains are stronger than dark curtains. (Aslul Wasool 7).

(65) Effects of Remembrance of Allah

The Mujaddid replied to a 'Mureed' to do loud Zikr but not so loud as to hurt people. The blue light is due to Zikr. It is not the required thing but is a good sign. Keep on working, insha-Allah you will reach the goal. Keep on doing the Zikr. (At-Takashuf).

(66) The need for Oral Remembrance

I have accumulated a lot of prayers (dua) after each Salah. If I cut them down this will not produce peace of mind. The Mujaddid replied when you are not supposed to do that much why do it. During this attempt it is possible you may miss the original point.

(Tarbiyyatus Salik 2: 384-385).

(67) Oral remembrance is better than regard of breath

A 'Mureed' reported that regard of breath (Pase Anfas) is hard to sit for half an hour so I do it in Fajr walk. The Mujaddid replied I will advise you to do Oral remembrance as I prefer it myself.

(Tarbiyyatus Salik 2:379).

(68) Stoppage of tongue at Remembrance that this sinner Mouth takes His Name both are good conditions

First condition stoppage good, second condition continuation better. (Basaire Hakumul Ummah).

(69) Prayers and Remembrance with the thought that more is not needed and its Remedy

Before and after Salah and Zikr this idea comes that it is useless to do so much labour. I can't be a saint. Follow the rules why worry too much. Salvation depends upon mercy.

The Mujaddid replied think that deeds are not only for salvation but Allah's right upon you and salvation is His Kindness.

(70) The real Purpose of Prayers is Remembrance

The 'Mureed' said that the Shaikh told him to imagine that all deeds are going to be presented to Allah. This works except in Salah or prayers. I forget the meaning of what I am saying and further more presentation to Allah is a thing of the future being away, if I imagine Allah is watching me this brings

about an immediate reaction. As you say.

The Mujaddid replied it appears from Qur'an that the real purpose of Salah is remembrance. It say in Qur'an: Aqimus Salata Lezikri Innas salata tanha anil fahshae wal munkar..... wa la zikrullahi akbar. Pay attention to Zikr in Salah. Outside the prayer pay attention to reading and meaning.

(Basaire Hakimul Ummat).

(71) The difference between Remembrance and Prayer that Prayer is complex and Remembrance is simple

In Salah the 'Mureed' said, I do not get full peace but in Zikr I get peace and happiness. This worries me as this was the condition of hypocrites who did not like the prayers. Then I console myself the purpose is obedience not happiness.

The Mujaddid replied that the hypocrites were suffering from laziness in belief not physical laziness. Salah is complex and Zikr is simple. Its remedy is to keep one side your full attention in Salah. When in Qiyam do not think of Rukoo, when in Rukoo do not think of Qaumah and so on. Pay attention to only posture you are in. If prayed like this, Salah will be more happy and peaceful. Although there is peace in Zikr, there is a real danger that somebody may disturb you or you discontinue yourself but not so in prayer.

(72) It is no Good to Leave out the desirables

The Mujaddid said people think that Sunnate Ghair-Moakkida and Mustahibbat carry reward when done and no sin if left out. They consider their leaving

out ordinary and easy thing. But this is the case in the beginning, and after starting it becomes Wajib (obligatory) to complete it. Further more, if done something and then left it, leaving it is Makrooh (Detestable). According to a Hadith in Bukhari reported by Abdullah ibne Omar the holy Prophet (Sal-am) told him Ya Abdullahe la takun mithla folanin kana yaqoomo minallaile thumma tarakah (O Abdullah, you do not become like a person who used to get up in the night for prayer then left it).

The holy Prophet (Sal-am) disliked and detested that. It is bad and disliked to do a Mustahab regularly and then leave it.

The saint have said besides obligatory deeds, Nawafil (desirable deeds) should be done only to the extent that you can do it regularly. Otherwise don't start it. If a man does something and then leaves it he may never do it again. It affects other deeds too. Today he left Tahajjud, then he left Fajr prayers and all because leaving a Mustahab. All Muslims are gentleman and when gentlemen treat someone especially the relationship grows, otherwise it disappears and even love is changed to unfriendliness. For example you start Tahajjud or Zikr love grows with Allah, but if you leave it you feel sorry and even the thought comes that you are rejected. Now love for Allah disappears and a curtain develops with Allah. Now obligatory deeds are poor and lazy. Next he begins to commit sin. This changes love with enmity. This leads to atheism and faith is gone. Therefore take Mustahab seriously, its effect is far reaching.

One who does Mustahab and Nawafil is close to

Allah and if he neglects Allah is displeased more than on a layman. (Al-Bakayeh, Basaire Hamimul Ummah).

(73) Remembrance loud and Quiet

There is a Hadith in Abu Dawood by Abu Saeed that the holy Prophet (Sal-am) did Ietikaf in the mosque and heard people reading Qur'an loud. He removed the curtain and said everyone of you is praying to Allah and He listens quiet as well as loud, so do not trouble each other and do not raise your voice.

Loud Zikr is permitted provided you not trouble anyone else. It would be wrong to say that loud Zikr is altogether prohibited.

(At-Takashuf, Basaire Hakimul Ummat).

XIII. STRUGGLE AND HARDSHIP

There is a Hadith in Baihiqi by Fudhala Kamil that the holy Prophet (Sal-am) said: Al-Mujahido man jahada min nafsehi fi ta atillah (Mishkat) He is struggler or Mujahid who fights his self in obedience to Allah.

Saints have said that perfect Jihad or greatest Jihad (jihade Akbar) is your struggle with yourself.

(At-Takashuf).

(74) The Nature of Struggle and Hardship

Struggle is the key to all worship and Shariah and its soul. The entire religion is based on struggle. Struggle means hardship and means opposition to self, as this is hardship. Rules and regulations are hard on self. For obedience to Allah, control your wishes (lively, monetary, position wise) to attain guidance as in the holy Qur'an: Allazeena jahadoo feena lanahdiyannahum subulana. (Ankabut).

Self has three kinds of desire (1) Certainly bad, oppose them (2) Certainly good, do them (like Salah, fasting, some food, drink, clothes etc) (3) neither good nor bad, called 'Mubahat,' reduce them, consult your Shaikh. Satisfied self (Nafs mutmaimna) likes good things, don't oppose it. The holy Prophet (Sal-am) says: Joelat qurrato aini fis salah. (The coolness of my eyes lies in Salah). Place of struggle is decided by revelation not by like or dislike.

Gains are of two kinds: (1) your rights, do them as in Hadith: inna linafsika alaika haqqa (your self has rights upon you) and (2) extras, reduce them or avoid them. Allah has said, "the pure things Allah has made permissible for you do not make them forbidden and do not exceed the limits." Abbas said this is extravagance to eat everything you feel like eating. Extras increase the animal instinct and produce laziness in worship (Basaire Hakimul Ummah).

(75) The need for struggle and Hardship and their Usage

The companions had no need for struggle and hardship as they had this power from the holy Prophet (Sal-am) but less than the Prophet. Followers of the companions had it less and their followers even much less so the saints invented struggles. (Arwaha thalatha) Self opposes good deeds, more or less, during the whole life. Both beginners and advanced feel the need for struggle. The mistake of the beginner is that he wouldn't do any struggle at all, and the advanced after initial struggles thinks he no longer needs anymore struggle later on. Though with a little struggle next time his self is easily under control, like a trained horse.

(76) Moderation Struggle

There is need for moderation in struggle, not to trouble yourself too much but to make it used to hardship. When in moderation and with good results then it is good. Allah says in holy Qur'an: Servants of Allah are those who spend not extravagantly nor miserly but with moderation in between.

Ask a Shaikh about degree of moderation and struggle

(77) Kinds of Struggle and Hardship

There are two kinds of struggles (1) Struggle within your control and (2) Struggle beyond control. When Allah is kind to someone He puts him into struggle beyond his control and give him patience which increases his ranks.

In struggle within your control you control or reduce luxuries and the other in one which Allah put him in some trouble as someone's son died and he had patience and this increased his ranks. In this verse this is mentioned: "Wala lanablowannakum uththamarat" Allah says" We will examine you with fear, hunger, reduction in property, lives and fruits." And He says, "oolaeka alaihim salawatim minr Rabbihim wa Rahmat" (These are the people on whom is your Sustainer's reward and mercy). In sorrow and grief your morals are corrected. In struggle beyond your control in one day is achieved what is not achieved in months of struggle within your control. Sometimes both struggles are present in one, then this is: "Noorun ala noor, yahdillaho linoorehi manya shao (Annor, light above light, Allah shows way with light whom he pleases).

Both struggles are combined in this:"Aliflam Meem, Ahaseban Naso any utraku.............wa layalamannal kazebim (Al-Ankaboot, will they be relieved by saying we believe and their faith will not be tested and we have tested those before them. Allah will apparently know who are truthful and who are liars). You will not be relieved on saying we believe but with struggle beyond your control your truth and lie will be tested. Another place says: "Amhasibtum an tadkhalul jannata.. Mata nasrullah" (Al-Baqarah, do you think you will enter paradise although you did not receive what those before you received who received hardship and affliction and even the Prophet and the believers said when will Allah's help come). Thus you know both the struggles are combined and if they cause reduction in deeds you still get the rewards of deeds you used to get before the struggles. In Hadith a traveller and a sick person receives the rewards of the deeds he used to do before.

Struggles are of two further kinds (1) Bodily struggle in which you control yourself and make a habit of extra nawafil or nafl fasting or reduce greed for eating. (2) At the time of desire for sin control yourself and don't do it. This second struggle is obligatory and the first one is done to attain it. There are four parts of bodily struggle which are usually necessary for most people: (1) Less talking (2) Less eating (3) Less sleeping (4) Less meeting with people. After sometime of resisting a permissible desire fulfil it.

Self struggle are of two types: (1) Good morals like repentance, patience, thankfulness, (2) Bad moral like greediness, anger, etc. (Taleemuddin).

(78) Sorts of Struggle and Hardship

Struggle is mentioned in the holy Qur'an at places, somewhere as a news, somewhere as an order, for instance: "wa man jahada fainnama yojahido linafsihi." Wallazeena jahadoo feena lanahdiyannakum sobolana." "Wa jahedoo fillahi haqqa jihadehi" the meaning and tafseer should be same as in Shariah because in aims and objectives the aims of Tasawwuf and Shariah are same.

People looked at struggles in the books and said this is its nature, although nature is one but its way of obtaining is different. People make the mistake that they invented the meaning of struggle by themselves and then applied it in Qur'an and said that this is very difficult and we cannot follow religion. But Allah says "La yokallifullaha nafsan illa wusaha which means that religion is not beyond your power". In Hadith it says: "Ad-deeno yusrun" religion is easy. And Allah says: "ma jalaalaikum fiddeene min haraj: (Allah has not made your religion difficult). They say it is easy for special people but not so for others. But in Qur'an it says "Nafsan" which is for everybody. People think wrongly that they leave wives and children apart and neglect rights of the self but this is not true as Prophet used to and have wives and children says in Qur'an.

The upshot is that in permissible things reduce the desire, and in illegal things completely cut out all desires. To look after wife and family is obligatory. If somebody falls in love with his wife, there is nothing wrong with it. (Basaire Hakimul Ummah).

(79) Way of Completion

Some clean first, do 'takhliya' and then develop good morals 'tahliya' others do the other way around depending upon the taste of the individual whether Chishtiya or Naqshbandiya respectively.

(80) Procedure

There are three things: sorrow for the past, worries of the present, and fear of the future. It is enough to repent for the past and have a firm decision for the future not to sin and do Zikr and deeds for the present.

In summary, consider closeness as objective and for that correction of beliefs and deeds in your control apparent or hidden as the time may be and remove the things of remoteness, apparent or hidden sins. For deeds beyond your control don't worry, just repent. In Qur'an and Hadith it is mentioned: "La taghloo fi deenikum(don't go to extremes in your religion). "Man shaqqa shaqqallaho alaihe "(one who uses force, Allah is forceful on him). "Saddidoo wa Qaribu was taqeemoo" (take the middle course, come close and be strong on it).

Going to extremes sometimes causes madness and sometimes unhappiness with Allah and he considers his deeds perfect and waits for results all the time. He considers his deeds greater than what Allah has given him and is therefore ungrateful.

(81) Struggle of Self

If any good event happens don't consider your merit, don't ask Allah to keep it and do not be sorry if

it is gone. If any evil thought comes just ignore it and do Zikr. Do Zikr for closeness to Allåh.

In summary, seek Allah's pleasure and stay away from sins, if done, repent. Pray that Allah gives good deeds in this world and paradise in the hereafter, and save from hell. This is 'Sulook' according to Sunnah.

(82) Second Struggle

The 'Mureed' wrote that previously I had more attention towards Allah and less drive for sin but now it is the opposite.

The Mujaddid wrote that this is the time of second struggle. Those who don't know it think they have gone back and sometimes become hopeless. This is the time of second Mujahidah, but there is less struggle this time.

(Bawadirun Nawadir).

(83) Struggle in action Useful without Danger

Shah Abdul Aziz Rah. who lived in Delhi saw Hadhrat Ali in his dreams and asked what was the difference in the relationship now and in his time. He said we used to do a lot of Salah, reading Qur'an and Zikr and now people have taken to Zikr. In Qur'an, it says: "Utlo maa oohiya ilaika minal kitabe wa aqimis Salata, innas salata tanha anil fahshae wal munkar wa lazikrullahe akbar. Wallaho yalamo ma tasnaoon. (O Mohammed Sal-am read what has been sent to you from the book, establish prayers, prayer stops from immodesty and bad things, the remembrance of God is great, and Allah knows what you do). (Al-Ankabut).

According to Shah Waliullah these things with

the thoughtfulness were enough , they did not need the Ashghal. (Taleemuddin).

(84) Cleanliness and Enlightenment

There is cleanliness (Takhliya or Tajliya) in which you remove bad morals and break yourself away from non-Allah, and enlightenment in which you develop good morals and develop relationship with Allah (Tabliya) which means involvement in worship and Zikr. Some (Chishtiya) prefer cleanliness first, some (Naqshbandiya) prefer enlightenment first. The former group reads from Quran: "Waz korisma rabbika wa tabattal ilaiha tabteela" the other reads from Qur'an: "Wastaeenu fis sabre was salate" Now both go side by side. In Quran: "Marajal bahraine yaltaqiyan" on successful completion he shall be both Chishti and Naqshbandi. (Basaire Hakimul Ummat).

(85) Prayers prayed with Laziness is also Struggle

In good deeds there is always hardship as they are opposed to self. Self interferes more or less, so opposition to self is needed all life long and this is the nature of struggle. This should clearup the mistakes of some speakers who say the verse:"Wa iza qamoo ilas salate qamoo kusala (when they stand for praying, they stand with laziness). They read this for Muslims and say one who is lazy in prayers is a hypocrite. They have made a mistake in understanding Qur'an. One is laziness in practice and no doubt in belief. This is not what hypocrites had. There is hardship in deeds is not opposed to the verse:" wa ma jaal alaikum fid deene min haraj" (He has not made religious orders any difficulties). It means religion is by itself easy but with opposition of self there is some difficulty. Before the verse there is this verse: "Wa jahidoo fil Lahe haqqa

jihadehi (and try hard in Allah's deeds). If you combine the two parts then you will get the meaning I have told you. The hypocrites do not believe Salah is obligatory five times a day, they do not believe in Allah and the holy Prophet (Sal-am), his beliefs are wrong, he will pray with laziness—not a Muslim.

In any event there is need for struggle throughout life to beginner and advanced student and due to opposition of self laziness comes in, more to beginner, less to advanced worker. To remove this laziness you need struggle. (Al-Badaye).

(86) Way of ease in Self-Resistance

By opposing self over a long period of time or less the incentive is weakened and it is easier to oppose it. Some should be prepared for struggle for life-long as we have been sent for struggle here. Allah says in the holy Qur'an: "Laqad khalaqnal insanafi Kabad." Struggle increases closeness and reward. Those who get easiness by struggles get its reward all life long as this easiness is because of struggle.

(Ashrafus Sawanih 2:198).

XIV. MEDITATION

(87) Nature of Meditation

Allah's self or qualities or any topic mostly concerning heart for a limited time so as to act accordingly by its enforcement to pay attention to it is called medi-tation. It is a deed of the heart.

(At-Takashuf : 323-337).

By then meditations a weak imagination becomes perfect and in this Mashaikh are superior to the general

public. (Anfase Isa:, 187).

Before meditation is "Musharita" and after meditation is "Muhasiba". Musharita is to talk to yourself early morning everyday to do this and not do that, then all day meditation comes than by sleeping time Muhasiba comes in which to thank God for good deeds and reprimand yourself for bad deeds and even punish yourself. Allah says in the holy Qur'an: "Waltanzur nafsun ma qaddamat lighud (everyone should examine what he has sent for tomorrow (qiyamah) ahead of him.)

(88) Meditation of love of Allah

Imagine that Allah loves me. This meditation is extremely useful. This creates love for Allah in the servant's heart. No matter what your worries may be once you mediate this all will disappear. You will think surely there is some advantage for me in this. Otherwise who wants to worry his beloved.

(Al-Qaulul Jaleel 19 G 2; Shariah & Tariqah).

(89) The True Meaning of a Hadith, "O'budullaha Kannaka Taraho"

The Mujaddid said a servant is responsible within his limits. If it comes beyond his limits then remove it by one of the following means:" (1) Imagine Allah or think He is watching you (2) imagine day of Judgement when Judgement of your deeds will be done (3) Imagine this is your last Salah, you may die after that and no more Salah will be available (4) Imagine Ka'bah is infront of you and light is coming from it to you, the better the Salah the better the lightning (5) Keep in mind the words of the Salah or the meaning (6) Imagine Shaikh,

Gradually he will become perfect. Deeds are important and perfection is not required.

The Mujaddid said to his 'Mureed' you have misunderstood the meaning of the Hadith. It means that suppose you see Allah then how would you have worshipped Him. Completely with full rights done or imagine the ruler being watching you.

(Tarbiyyatus Salik 2:37-38-39).

(90). Meditation of Death

In Hadith it says often remember the thing that annihilates luxuries.

Let a person imagine for a while that he has to die and then comes tomb with either snakes and scorpions or garden of paradise with bad deeds or good deeds respectively then to get up alive from the tomb and day of Judgement and bridge of Sirat and all the events of Judgement will come true. When this meditation will be true, he may not be able to do any sin, God willing.

The fear that is created is required as it helps in the hereafter but if it causes any physical disease then don't do it everday, only in a while, when needed.

(Anfase Isa).

Think of the punishment of the hereafter and this would save you from all trouble as it causes light in the heart and relationship with Allah. In Hadith it says he who has made all worries the worry of the hereafter then Allah will be enough for his worldly worries, that patience will be rewarded and one who takes all the worries to himself. Allah does not care which volley he dies. (Anfase Isa).

(91) Meditation are mere Remedies

A 'Mureed' wrote that I think all these meditations are mere remedies to feel the presence and relationship with Allah.

The Mujaddid replied yes, when the relationship with Allah is achieved these are no longer needed. Everybody cannot imagine Allah and this is for them.

(Tarbiyatus Salik).

XV. THOUGHTFULNESS

(92) Nature of Thoughtfulness

Allah says in the holy Qur'an (Ibrahim): "Wa ydhrib-ullahul amthala linnaase la-allahum yatafakkarun" (Allah gives examples so that people may do some thinking). And the holy Prophet (Sal-am) said in Ahmed. "Fa-athiru may abqa ala ma yafina" (adopt the things that are going stay over those things that are going to perish).

Take two things in your mind and derive a third thing , this is thoughtfulness. For example , you know that the hereafter is going to survive and another thing is that it is preferable to take the survivor. It follows that the hereafter is worth taking.

Allah says,"Inna fikhalqis samawate.... azabannar" (most certainly in the making of heavens and earth and in the coming of day and night one after another are reasons for intelligent people who in every condition (with their hearts and their tongues) standing, sitting and lying remember Allah and think in the creation of heavens and earth, O our Sanstainer:You have not made your creature in vain, we consider you pure and clean

so save us from the punishment of Hell. (That is, ask for good deeds and stay away from bad deeds).

In Hadith, the seerah of the holy Prophet (Salam) is described as follows:"Kana daemul fikrati mutawasilul ahzan" (He was always thoughtful and worried). He never used to laugh loudly, but simple smile. He said, "If you knew the things I know you will cry a lot and not laugh at all". (Shariah & Tariqah).

(93) Need of Thoughtfulness

Ali said: "La khaira fi qiratun laisa feeha tadabur wa la 'ibadah laisa feeha fiqh" (no reading of Qur'an without thoughtfulness and no worship without Fiqh and understanding).

The Sufis pay a great deed of attention to thoughtfulness and let not the advanced people sit idle and should be active in good deeds and change of circumstances. Thinking opens the way.

The whole Quran is full of thoughtfulness. In order to understand the end of the world, they should think the heaven and the earth and leave the perishable and accept that survives.

(94) Way of Thoughtfulness

To perfect the light of faith you need Zikr and thoughtfulness, as said in the holy Qur'an, "Waltanzur nafsum ma qaddamat lighad" (let everyone watch out and think what he has arranged for tomorrow).

Keep examining your deeds. Thank Allah for good deeds. Repent for bad deeds. Think everything you say and do think of the meditation of death of if that worries you too much than meditation of life. There is

another life which is better than this. Then imagine I have gone upto the heavens. There are houses, gardens, places —and all this when I do good deeds. This will encourage you to do good deeds.

Think of the world and the hereafter and this will produce thoughtfulness. (Shariah & Tariqah).

(95) Thoughtfulness and Meditation are both Required

A 'Mureed' wrote sometimes when worried it is difficult to say Allaho Allah or La ilaha illallah, the tongue doesn't move although Zikr is in mind. Is this Zikr may good?

The Mujaddid replied this Zikr is part of thoughtfulness of meditation and both are required and mentioned. Meditation is mentioned in one Hadith. "Raqibullaha tajiduhu tujahak" (Tarbiyatus Salik 2 : 225).

(96) Absorption

People asked about a girl that was going with Abu Zar Ghefari, if she is his daughter. He looked at her and said the people of the house say so.

Absorption is not a praiseworthy thing as common people think. Because the holy Prophet (Salam) said I pray and want to read a long Surah but hear a baby crying and reduce it or shorten it thinking of the mother. He was not absorbed.

(Maqalate Hikmat : 87)

(97) Attention and Disposal

One kind of attention is beyond your control. One wants to produce love of Allah, fear of Allah in someone and he prays for him. This is alright. The other is one in which Shaikh cleans his heart of all thoughts pay special attention to a person with intention of disposal. This is permissible, but disliked. This is electrical power which man has as also in the earth. This is mesmerism also as in attention, one in good place one in bad place. This depends on practice. Some Mashaikh use it a lot but its effect is not long. The 'Mureed' consider it sufficient and leaves the work and good deeds. It is not known from Sunnah. Most people become lazy. To do it yourself, there is no attention to Allah, yourself at that moment. You may say in normal conversation also there is no attention to Allah but this is not intentional as heart is cleaned for that purpose in attention and this is not right. Give lectures, pray for him. (Basaire Hakimul Ummah).

(98) Concerning Possession and Disposal of the usual Type

The Mujaddid said I am never free from my reform and am against possession of others but consider it permissible if done with good intent. Some saints have done it. I do not like to clear the heart and pay full attention to someone other than Allah but like to give lectures, talks for their benefit. This is Sunnah of the Prophets and is more effective. The former is like sitting near an oven and feel warm but when you leave the oven you will be cold again. Its effect does not long last.

XVI. REVELATION

(99) Nature of Revelation

Lot of Zikr, prevention from sins, following the orders of Allah, following the Sunnah of the holy Prophet (Sal-am) all these produce relationship on the heart of the 'Salik' and remove curtains. This is called Revelation or 'Kashf'.

Revelation is of two kinds: revelation of the universe and revelation of Allah. Revelation of the universe means distance of space and time may be no barrier for him, may learn the future and hidden things may be revealed. Revelation of Allah means knowledge and secrets concerning 'Sulook' or concerning Allah and His attributes may be revealed to him and so do relationship between him and Allah. The former does not reach the latter in its closeness to Allah and its beauty and sweetness.

Observation of the unseen is a high situation with the following of Shariah. Sa'ad saw Gabriel (Jibreel) and Michael (Meekail). This was the revelation of angels. If other also saw them, then this is shapely appearance of angels they saw.

In a Hadith of Bukhari Usaid bin Jafar saw angels but did not recognize them. Experts have said one who knows this fact will not make mistake nor trust his judgement in revelation.

Saints and Prophets have revelations but it is not under their control. Take Jacob (Yaqoob) who cried and became blind in separation of Joseph (Yousuf) and when time came for him to know, he smelled his shirt

from a distance. It is not necessary that revelation may always take place. And revelation is not big deal. If Kafir (unbelievers) struggle they can have revelations.

By revelation is revealed doubtful knowledge, if according to Shariah then worthy of action otherwise to be discarded. If there are two different revelations of the same person then the last revelation will be considered. If two different persons are involved then one who is more intelligent will be considered correct or one who is often correct, or one who is close to Allah or if they are equal in all categories then one your heart appeals to or a group to be preferred over a single but if the single is best then he is best.

One with revelation of Allah if he accepts 'Mureed' then he is called Qutbul Irshad. One with revelations of universe if he is given the whole of worldly welfare he is called Qutbe Alam or Qutbut Takween.

(100) Nature of Miracle and Revelation

Some people think revelation to be a great thing but it has nothing to do with closeness with Allah. Some are apt to it others not. Like someone short-sighted, others long-sighted. These have nothing to do with closeness with Allah.

Somebody has a lot of revelation but will not find closeness with Allah and somebody said Subhanallah 3 times, he will come close to Allah.

(Ashrafus Sawanih).

XVII. MIRACLE

(101) Fields of Knowledge and Facts

Mas'ala 1: Miracle happens with a true follower of the Prophet Mohammed (Sal-am) and is not habitual. If it is not habitual it is not miracle, if it is not the follower it is not miracle as for example by Jog or magicians. If he claims to be a follower but is not really so Bidah in principle Fasiq-Faajir in minor details, then this is "Istidraj" or false miracle. Now a day people don't examine the saint and call anything miracle. Saints have said if you see anyone flying in the air but he is not follower of Shariah then he is nothing.

Mas'ala 2: For miracle, a saint does not have to know that a miracle has happened or the effort on his part is needed but sometimes knowledge is there but no intention and sometimes both happen. Examples of three types of miracles are (1) Both knowledge and intention as flow of river Nile by Omar's orders (2) Knowledge and no intention as out of season fruits to Mary mother of Jesus (3) Neither knowledge nor intention as in the eating of Abu Bakr and friends the food became 2-3 times.

Mas'ala 3: Miracles are physical (such as knowledge of what you are thinking, walk on water, fly in the air) and real (follow the Shariah, good morals, good deeds, control over bad morals, no breath in sin, these have no 'Istidraj').

Some saints have wished that none of their miracles would have come to knowledge in public so that they received the reward in the hereafter.

Mas'ala 4: Some Ulema have fixed a limit to miracle. Some of the more difficult things (like birth of a child without father, or a stone becoming animal or talking of angels) as unlikely but experts do not think so as the action is from Allah only it appeared on the head of the saint to show his closeness to Allah. When there is no limit to Allah's nature, how could there be a limit to miracle. There can not be equality with miracles of the Prophets because the saint himself says that he is a follower of the Prophets and his miracles are because of that. What the Prophet has said as impossible cannot happen as the bringing of another Qur'an.

Mas'ala 5 : The saints have said it is essential to hide his miracle except where needed or permitted or beyond control of to encourage a 'Mureed'.

Mas'ala 6 : For sainthood it is not essential to show miracles or to have miracles. Some do some don't. Some go undetected.

Mas'ala 7: Some saints show miracles even after death. This has been noticed quite regularly.

Mas'ala 8: Miracles do not happen by physical means (like mesmerism, free mason, etc.). Not every peculiar thing is miracle. A trained person can tell if it is physical power or Divine power.

Mas'ala 9: It is not permissible to do by hidden power what is not permissible to do by apparent force (e.g. to kill somebody, to extract money from somebody, to find out the secret of someone, to look at women etc.).

Mas'ala 10: If a 'Wali' or saint commits a mistake or sin, he must repent on being informed. (At-Takashuf 9).

XVIII. REVELATION AND INSPIRATIONIn

revelation and inspiration different people have different tastes but all agree that those are agreeable that are not rejected by Shariah. Abu Salman Bawani Rah, says often I am inspired but do not accept them without Qur'an and Sunnah. Abu Khadad says hidden thing that are opposed to apparent facts are rejected.

(102) Revelation of Allah

There is a Hadith: "Qala ana Umaro wa lam Ahrib ala amrikum wa lakinnalmutawaffa ausa ilyya bizalika, wallahul hamahoo zalika (I am Omer and I had no desire of being your ruler, but Abu Bakr asked me for that and Allah picked it in his heart.)

Some saints have revelations without thinking and learning some fact enters their heart or a voice comes from the unseen.

To oppose revelation is no sin but worldly loss occurs pertaining to life or property. Another worldly loss is loss of interest which often happens.

A 'Mureed' was doing Zikr suddenly a voice came saying you will certainly not see Allah except in the hereafter. Keep worshipping Allah. The Mujaddid said this was revelation of Allah to keep working, don't think of results now, they will come in the hereafter at their time. Don't ask for them in this world.

(Tarbiyyatus Salik 1: 395).

(103) Dreams

Good dream is a good thing according to Hadith. According to Mohammad bin Seeren Rah, in a Hadith in Bukhari and Muslim. There are three types of dreams (1) Ideas or Hadithun Nafs (2) Influence of Shaitan, the

old enemy wants to harass you (3) good news from Allah. According to Jabir in Muslim and Mishkat, the holy Prophet (Sal-am) said when anyone of you sees a bad dream then turn his face three times to the left, read Aoozo billah three times and change the side he was in.

Some ignorant people pay too much attention to dreams. If good dreams are not there they are sad, if good dreams come they are overjoyed and if any event is seen they believe it. Dream is not such a big thing as you think but what you do when you are awake that matters, it is good or bad.

Our dreams are not worth much.

(Shariah & Tariqah: 345).

(104) Going to extremes in Struggles is Prohibited

According to Abu Hurairah in Muslim and Abu Dawood, the holy Prophet (Sal-am) said when someone gets up in night and he cannot read Qur'an correctly and because of sleepiness he does not know what he is saying then he should go to sleep.

Some people go to extremes in reduction of food and sleep which causes badly sickness. Secondly besides loss of right worship, due to sleepiness when the words will not be correct, there will be no reward and no advantage in remaining awake.

(105) Shrewdness of a Believer

According to Abu Saeed Khudri in Tirmizi, the holy Prophet (Sal-am) said fear the shrewdness of a believer, because he sees with the light of Allah.

By cleanliness of heat, zikrullah, piety develops this kind of revelation called shrewdness. (At-Takashuf).

XIX EXPLANATION OF SOME TECHNICAL TERMS

(106) There is no harm in not knowing the Technical Terms

A 'Mureed' asked whether 'Mushahida', 'Moainah', 'fana', 'baqa'' are names of perfection of relationship with Allah or something else.

The Mujaddid replied these are their effects. These technical terms are explained in Taleemuddin. Different situations arise to different persons which the teacher recognizes on situation analysis. Even if they go unrecognized by work progress is being made and medicine is bringing and which the Doctor knows even if the patient does not do so.

(Tarbiyyatus Salik 2: 335).

(107) Nearness of the Optional

In the language of Tasawwuf it is 'Wahdatul Wajood'='Wahdatush Shohood'='fana'='Qurb' (or closeness)='Wesal'. In the language of Shariah it is 'Abdiyat' (service). Sufis have called it 'Qurbe Nawafil' or 'Qurbe Faraidh' in following the famous Hadith. The details of these are given below.

When a servant does struggle his bad morals, sex and anger are lost and in his self, love for Allah's wishes and hatred for Allah's dislikes is perfected which causes good deeds to appear automatically and bad deeds to disappear. Such a person is described in Hadith as: "Fa iza ajabtohu kunto samahullazi yasmaellazi yabsiro behi wa yadehillati yabtisho beha wa rijlahillati yamshi beha

(Bukhari). (Allah say I become his ear, eye, hands and legs with which he listens, sees, holds and walks).

When he does not hear anything against Allah's wishes nor watches with the eyes, nor moves his hand and legs against Allah's wishes but whatever he sees, listens, or does is entirely following Allah's wishes then his ears, eyes, hands, legs are not his, practically they belong to Allah. It means that since all his body parts serve Allah and his wishes then Allah as if I become his organs (ear, eye, hand, legs, etc).

In this Hadith the servant is called the doer and Allah the instrument, the Sufis say Allah is the instrument and servant the doer (fa-il) and in the Hadith this thing comes with extra Nawafil and struggles whether Salah, fasting, meditation or reduction of bad wishes, the Sufis call it 'Qurbe Nawafil' and also as 'fanai sifat' as bad morals are gone, finished.

(108) Nearness of the Obligatory

'Qurbe Faraidh' is greater than 'Qurbe Nawafil' when the servant finds his self nothing before Allah and his actions and deeds become instrument of Allah and Allah's influence be before his eyes. In this is annihilation of evil-power but in first case was annihilation of evil power, therefore it is better.

In Hadith it is also so. It begins: "Wa ma taqarraba ilayya 'abdibishayin man ahabba ila mimmaf taradhat alaihe" This is called 'fanaye Zat' as the 'Salik' does not look at his attributes and power. (At-Takashuf).

(109) Nature of the Nearness

The Mujaddid said nearness is the name for

complete faith and good deeds or perfection of religion especially when it becomes physical that religious life and following the religious rules becomes his nature and in every walk of life be naturally liked and willing to do what is liked by Allah and his Prophet. In this condition neither is their any going back on religion or staying on any point of progress but like natural likes and wishes there will be requirement of more and of further progress. There will be no satisfaction at any stage of religion just like there is no satisfaction at any stage of worldly likes and requirements is there a stop. There is no limit to reaching to Allah. This nearness comes by knowledge, deeds and presence which is a great wealth in that the beloved is pleased and near.

There are grades of nearness: One is real nearness which means to unite. This is not possible with anyone with Allah as Allah is free of body and space. There is no unity with Allah and no knowledge of the real nature. There is a virtual nearness which means removal or lessening of the curtains and there is a nearness of knowledge which is with everyone. In Qur'an, it says" Nahno aqrabo ilaihe minkum wa lakala tubseroon" or "Nahno aqrabo ilaihe min Hablil wareed".

Another nearness is special relationship. We speak I am near what have you got to say: or he is near to me or you are away or there is special feeling for you in my heart. Allah says, "Wa ma amwalokum wa la auladokum billahi tuqarribukum indana zulfa illa man aamana or amela salehan faoolaika lahum jazauddefe bema ameloo, wa hum fil ghorafate aamenoon". Here, nearness means nearness of acceptance and pleasure. Wealth and children cannot be source of nearness but faith and good deeds or perfect religion.

Tasawwuf is also called 'Ihsan'. It can also be called 'Qurbe' or nearness according to Qur'an. This means he naturally wishes to do what Allah and Rasool want him to do. (Shariah & Tariqah: 246)

(110) Details of Relation and Position

One, lot of Zikr that time is not wasted, second worship all the time that no sin is committed—These are the things to acquire and for this struggle is done on which according to habit of Allah the object takes place First, with a bit of difficulty and later depending upon qualifications it happens naturally the opposition dwindles. This is called 'muqam' or position. This is by itself beyond control and depending upon sources it is within control. This thing is called 'Nisbat' or relation is a result of lot of Zikr and permanance of worship. On this 'Nisbat' is promise from Allah of 'Radha & Qurb' nearness. Nisbat is used as a combination of two not just one.

(111) Signs of Inner Relation and Connection

The sign of 'Nisbat' or relation are two. 1. Allah's Zikr is ripe in the heart. 2. Following Allah's ordinances, whether rules of worship, way of life, dealings and morals. The likings for the rules and the dislikes for the prohibitions should be natural, and all the habits according to Qur'an. (Ashrafus Sawanih).

(112) Relation is not Destroyed

No one can remove 'Nisbat' except by sinning. The happiness with relation can be removed by practice when unhappiness creepes in which disappears on Zikr. (Tarbiyyaus Salik: 1).

(113) Travel towards Allah and Travel in Allah

The Mujaddid said, that relation with Allah involves two stages: (1) Travel towards Allah which is limited and (2) Travel in Allah which is unlimited. The former is that bad morals were removed until all of them were gone, Zikr and 'Shaghl' were started until enlightened, knew the rules of 'Takhliyah' and 'Tahliyah', became familiar with cure of diseases, bad morals were removed and good moral came in, good deeds became second habit, deeds and worship became easy—now travel towards Allah is finished. Now starts travel in Allah, Allah's qualities and attributes came to be realized. Secrets were revealed and this is unlimited.

(Anfase Isa).

(114) Nature of Mortality (Fana)

Fana means lack of interest towards him and towards other creations with or without absorbtion. Its of two kinds: (1) All the bad morals of 'Salik'; changed to good ones. In this 'fana' 'saliks' bad morals actually disappear. And the appearance of good morals is called 'baqa'. Another kind of 'fana' is where due to attributes of Allah the 'salik' is fana by him and creatures knowledge and attention. The situation after this 'fana' is called 'Baqa'. If this knowledge also disappears it is called 'fanaul fana' or 'fanader fana'. After this the 'salik' receives perfect fana or perfect Baqa, travel towards Allah is finished and travel in Allah begin. Now 'salik' is always in progress and nearness and there is no limit to it. A light at this stage is not real illumination which is promised in the hereafter. As in Qur'an: "Laisa kamithlei", "La tudrikohul Absar." In the hereafter the sight of Allah will be according to your knowledge,

qurb and rank. Abu Bakr will see according to his rank, others according to their rank.

This fana does not disappear, it becomes a position or 'muqam'.

(115) Being perishable Progresses from Immortality

A 'Mureed' wrote that he has an attack of death thought as if I am not a man of this world. I am learning lesson from everything.

The Mujaddid said congratulations, this is a higher position than 'fana, 'Fana' is combined with 'baqa'. Intellect is superior as in the Prophets. If you know what I know you laughed little, cried a lot, and left the women for others but the Prophet himself prayed, married, fasted, broke fast etc.

(116) The First and Last step of 'Tareeq' is being Perishable

The Mujaddid said the first step of 'Tareeq' is 'fana' who did not develop this got nothing and there are grades of 'fana' so is perfection of fana the last step of 'fana'. A learned Nadvi came to me for a few hours and on leaving asked for advice. Allah helped me and I replied all the struggles are done to acquire 'fana' and 'abdiyyat' and spend the life acquiring 'fana' and 'abdiyyat'. He began to cry on hearing this.

(117) Capriciousness and Dignity

Especially beginner has changing moods and changing circumstances, sometimes constipation of the soul, sometimes the opposite, he should not worry,

worrying is bad.

Then develops 'dignity' with lot of Zikr and worship and the rights are fully satisfied, this is middle course and normality. A dignified person has reached the goal. (Anfase Isa 134-65).

(118) The meaning of Peace of Heart

Allah says "Ala bezikrullaha tatmainnal quloob." This does not mean physical peace of heart but peace of heart intellectually and belief—wise, as Abraham said "wa lakinleyatmainna qalbi" suggests. Zikr belief—wise gets because of heart belief wise and Zikr of presence gets peace of heart at present. You search for the latter on the former. This can happen gradually with time until then don't consider Zikr a waste of time.

(119) Revelation of Light and Colour

A 'Mureed' asked when a 'salik' does a lot of Zikr and struggles and cleans his heart then light and colour appear in himself or outside. Is it mental or real ?

The Mujaddid replied it is mostly mental and not to be paid attention to and a Shaikh is needed now to help him out. My Shaikh, Hazrat Haji Imdadullah said lit curtains are more difficult than dark curtains. The real object is Zikr and worship of Allah which bring to nearness of Allah. (Tarbiyyatus Salik: 2)

(120) Light and Colour of Pleasantry are not Required

This is not a part of 'Sulook'. Light and colour of pleasantry are temporary and Shaikh put to it for concentration. When concentration is strong, they move it away from him. (Tarbiyyatus Salik: 538).

(121) Six Anecdotes

A 'Mureed' wrote I am trying to start six anecdotes. The reply was facts are required not anecdotes. Don't worry about anecdotes. Look at the heart, when it is lit all the anecdotes are lit by themselves. A Hadith supports Haji sahib Rah.: There is a part in the body when it is O.K. the rest of the body is O.K. and when it is not O.K. rest of the body is sick. It is your heart.

(122) Personal Brilliance

Personal brilliance is of high quality.

(Tarbiyyatus Salik:558).

(123) Convincing Knowledge, Positive Knowledge and Truthful Knowledge

These are the stages of faith (Iman). The stages of faith differ from the general public, specialized and super specialized people. The knowledge of Allah comes from faith and this knowledge increases with faith.

(124) Unity of Existence and Unity of Divine Manifestation

All virtues are really proven for Allah and in the creatures they are temporary by His gift and protection. The real existence belongs to Allah and this is one (unity of existence) and if by extreme real light 'salik' sees nothing, this is unity of Divine manifestation. This is a difference of words, end result is the same.

There are poems on these, some of them should not be followed. (At-Takashuf, Taleemuddin).

(125) "Lahoot", "Jabroot" and "Nasoot"

Lahoot and Jabroot are not creatures. 'Malakoot' and Nasoot are creatures, former enlightened, latter dark. Malakoot is a serious curtain.

XX. CIRCUMSTANCES AND ECSTASY

There are many things connected with hidden reform. Then there are circumstances beyond control, but they are not acceptable. A road is being travelled whether you see the flowering trees on the sides or not. Main thing is to keep walking. Some never see the flowers, others walk with the head down and never see the flowers but the road is being travelled.

Many 'saliks' worry that our condition has weakened or that ecstasy has disappeared, perhaps we have fallen down. Mashaikh say that circumstances change especially in a beginner and also in some advance cases so you should not worry from that because worrying is harmful.

'Saliks' worry from loss of circumstances and ecstasy but it is perfection that without their extremes you have completion.

The purpose of 'sulook' is 'fana' of your attribution in the attributes of Allah and take up the moral of Allah.

Our attributes have a beginning and an end. For instance we have kindness,this beginning is that we say someone in trouble and this influenced us and we became kind to him and this is the end hence action and object. Or Allah's greatness influenced us it caused us to cry and the end is that we stopped from sin and this is the object and end.

Allah is free from influences so there is no beginning but object and ends.

One is strong and perfect in circumstances in escaping from sin and worshipping Allah, he has no beginning of Attributes but the ends and objectives and this person is given with morals of Allah. He is more perfect than a person with beginnings and ends.

Circumstances one good and one bad. Good is one which reduces sin and increases worship, and the opposite is bad. Secrets and ecstasy are good if given by themselves. Don't ask for them. These are lit curtains and not real objects.

Give yourself to Allah and he will do whatever is good for you, receiving or not receiving (Anfase Isa, Taleemuddin, Shariah and Tariqah, Basaire Hakimul Ummah).

(126) Nature of Sensual Proficiency

A 'Mureed' complained of some sensual proficiency and was replied I have them, the nature does not change but not to act accordingly is within your means. Therefore take courage and don't let them happen. Such selfish things cause hardship in deals, which increases the reward and cleans and purifies the self.

Maulana Roomi says to it. "Shahwate dunya mithak gulkhan ast, kah azo Hammame taqwa roshan ast ". (Ashrafus Sawanih).

(127) Differences between Intellectual and Physical Circumstances

The Mujaddid said that in intellectual circumstances the soul is the influence and in physical

circumstances the influence is that of self. Intellectual circumstances are not free from physical situations and vice-versa. In the first instance intellect is dominating and in the second instance physical thing is dominating. (Ashrafus Sawanih).

(128) Actions and Reactions

A 'Mureed' wrote, two years ago was the sweetness, fear, etc. in me that is reduced and gone. The Mujaddid replied these were reactions that are not objects. Actions are objects which are within your control even if they are not sweet (Basaire Hakimul Ummah).

(129) Physical Events Natural and Un-natural

Physical events are of two kinds, one not based on any deeds but natural, they are neither good nor bad, and other based on deeds good or bad as in Hadith: "Iza sarratka hasanatokoo wa sa-atka sayatoka fa-anta Mumin" (If by good deeds you feel good and by sin you feel bad, you are a believer). If something comes to mind by thinking there is a possibility of error in it, if it comes by itself then there is little hope. The Mujaddid said I say this is a gift from Allah.

(130) It is wrong to Judge success and Failure from Ecstasy

It is not the task of patient to judge from ecstasy concerning success or failure. In the first instance is the danger of pride and in the second of ungratefulness and both are bad.

A 'Mureed' must simply give information and researches on them is the task of Shaikh. Your letter is full of bad opinion towards Allah which you might be

considering bad opinion towards yourself. It is strange you consider it failure what is sign of success namely happiness. Struggles are not reasons of success. It is mere gift, struggle is its source. Sometimes the source is strong sometimes weak. Haven't you read the Hadith that in one time if 1/10th of what is to be done is done will bring out salvation.

(131) Hidden Ecstasy are not Required

In a lecture the Mujaddid said when 'salik' is occupied after ecstasy in happiness they work but somehow when it is reduced they think their struggle has gone to waste and we have fallen before Allah. Then interest in deed is lost and altogether left in uneducated people, and educated people become occupied in repentance but this is not the cure. You are wrong to think that you have failed that you are doing repentance. Neither are the struggles useless nor you have failed. In the beginning struggles are heated now is 'uns' without ecstasy. How can repentance bring back the first condition? Sometimes a disease causes this, then how can repentance cure it? Some people tell to say Istighfar, or some other thing to read and so on but all go in vain. A qualified Shaikh says don't pay attention to ecstasy. Allah is there. What you consider success don't consider it success just do the deeds and this is what is the pleasure of Allah.

(Basaire Hakimul Ummah : 256-257).

(132) Circumstances are not Required

A 'Mureed' wrote that he did all the Zikr but circumstances were not good. The Mujaddid replied regularity in Zikr is a high position, circumstances do not reach that. This easiness of deeds is a sign of

goodness. Keep your heart attentive by yourself whether perfect attention is achieved or not. When time comes circumstances will also come God willing.

(Tarbiyyatus Salik:2).

(133) Circumstances and Ecstasy are Harmful

These things are no good. Why do people long for them?

A 'Mureed' complained of the lack of ecstasy. The Mujaddid replied such is the habit. Circumstances do not remain the same. Regularity is on deeds not circumstances. It is a good thing. (Ashrafus Sawanih).

(134) Circumstances do not remain the Same

The Mujaddid said it is a blessing that ecstasy exist and they are not the object and there is no harm if they did not exist. If they exist don't try to lose them as in verse: "Wa la tulqoo beaideekum ilat thaloka."

(Tarbiyyatus Salik : 491)

(135) Our every Situation and Circumstance is incomplete

Perfect people are the Prophets and even they do not regard themselves perfect. All of them see their weakness real or virtual and are sorry for that. If we have that grief we may die. It is essential to leave thought of perfection but it is essential to keep trying for that Salvation and nearness does not depend upon perfection but on attempts of perfection.

I also find in this and do not know whether to have more of fear or hope but read this dua (prayer): "Allahumma kunli waalni lak" (Tarbiyatus Salik: 743).

(136) Remedy of poor Situation

The Mujaddid replied as remedy for poor situation; (1) Do Zikr a little, regularly, with interest or without interest (2) Stop sins and repent on error. (3) Don't think of past and future nor of advantage. (4) Keep informing of your situation even if they are not worth telling. You need medical treatment. See a doctor of soul.

(Tarbiyatus Salik 5: 725).

(137) The Nature of Hardness in the Heart

This means you are brave on sins and have no fear of Allah.What you describe is presence of heart beyond control. Don't try this. But keep this in control. This means keep control towards Zikr and Allah. This will solve a lot of problems.

(Basair-e-Hakimul Ummah: 262).

(138) Situation based on Belief and Intellect is Required not the Physical Ones

The Mujaddid read a letter and replied that there is no hope for physical satisfaction but thanks to Allah satisfaction based on Belief and Intellect is there and this is what is required, this is worship (not a source of happiness). The perfect ones when they felt happiness in it, they feared lack of sincerity in it. For Jihad in Hadith when successful the reward is incomplete and when unsuccessful the reward is complete. Similarly when worship has physical pleasure in it the reward is incomplete. We weak people should pray for happiness and patience when it is not given and thanks when it is given should be the programme.

(Basaire Hakimul Ummah: 262-264).

(139) Pleasure and Affection

A 'Mureed' wrote, previously I used to cry a lot now I don't. The Mujaddid replied that was pleasure ('Shauq') and now is affection('Uns') it is change towards the better and towards progress. Keep working and don't worry about such changes.

(Basaire Hakimul Ummah 264-265).

(140) Pleasure is not Required

A 'Mureed' said previously there was pleasure now its gone. The Mujaddid replied that was 'Shauq' now is 'Uns' which is to stay, all in 'Tareeq' have this. But presence of heart is there, there is affection which is better than pleasure. Affection is less and there is ecstasy in Zikr like an old married woman with whom heart meets but less pleasure is expected.

(Basaire Hakimul Ummah: 365).

(141) Effect of Love with Allah

There is a stage in affection with Allah which brings love of Allah close to you which is a good sign. Little attention can be sufficient to get to the point.

(Basaire Hakimul Ummah 266).

(142) High Circumstances

The Mujaddid replied, Allah is Raheem and Hakim. The ecstasies you consider good are not so, the dryness and 'Waswasah' you regard as harmful are not so. If you have had the ecstasy you would have been proud. Thank Allah He saved you from being proud. What you consider less has produced humility on which you must thank. Remember, what is within your control do not disobey Allah and the Prophet (Sal-am). After that

whatever situation arise without your control, do not be bothered by them. Keep on working, you are successful. (Basaire Hakimul Ummah 267-268).

(143) Good Effects

The 'Mureed' said I started Zikr of Holy Kalima and this brought about softness and kindness in my heart towards animals and old people.

The Mujaddid replied these are good effects but not virtues. (Tarbiyatus Salik 2).

(144) Good effects may not Remain for Ever

Situations are followed by deeds. Deeds should be regular, punctual. This produces good effects suitable to everytime, but may be the 'Salik' does not understand that at present. Simply follow the Shaikh. It is good thing that your Azkar are regular.

(Basaire Hakimul Ummah 269).

(145) There is no Harm in Disappearance of good Effects

A 'Mureed' wrote that in Tahajjud during Zikr I felt that Kabah came near me and you held it with left hand and me with right hand and united us with the Black stone touching my heart, then Kabah went round me quickly a few times, then I entered it and it entered in my heart and even now it feels attached to my chest.

The Mujaddid replied it was descension of brilliance on the heart. (Tarbiyatus Salik : 520-1).

(146) Effects of Descension of Brilliance

Examples of descension that are superior to

ascention are lack of ecstasy, good deeds and its desire, avoidance of sins, Zikr, nawafil, tilawat are thoughtworthy, pleasure is not the object, I said ; Just few days ago and now following the Sunnah is the object, attempt is there to make every action of mine according to Sunnah.

(Basaire Hakimul Ummah : 270-271).

XXI. SEIZURE OF SOUL AND ENTHUSIASM

Hadith; according to Hazt Aeysha in Bukhari, when in the beginning of revelation the holy Prophet had a gap, he was so sorry that he went many times up the cliff to fall and to give his life. When he used to go up a cliff then Jibreel used to come to him and say O Mohammad (Sal-am) do not be sad you are the Messenger of Allah then he used to be content and happy.

Fear and hope comes by remembering the future and this thing when increases becomes seizure of soul and enthusiasm and is the present.

(Taleemuddin, At-Takashuf).

Sometimes by bad deeds pleasure of worship is gone, sometimes by natural laziness seizure of soul takes place, sometimes it is a test from Allah whether he loves pleasure of Allah (Anfase Isa). Sometimes this happens to remove pride, sometimes to test patience and increase his ranks. (Shariah & Tariqah : 379).

(147) Advantages of Seizure of Soul

They are more than enthusiasm and if not known are received such as humility, realization of weakness, present state of weakness as elders have 'Ilham revelation, "I am to be found in broken hearted ones."

"Ana inda munkasiratul quloob."

(Basaire Hakimul Ummah: 272-273, Anfase Isa 99).

(148) Secrets of Seizure of Soul

(1) He does not become proud. He thinks he is in bad shape.

(2) Always fear, does not become proud of his knowledge and deeds. They are worthless and has examined them already.

(3) He will not be afraid of Iblis but will be strong against him as to what can be done more, without this every sensitive person has this fear from a bad company even.

4. If at death bed those ideas come who knows what would have been his death. If this passes before hand he will be confident with Allah and die in content and happiness.

(5) When he becomes a Shaikh, he can help others easily.

(6) He sees Allah's blessings all the time that He has given to such a worthless person.

(7) He comes to realize that salvation will be by Allah's mercy and not his deeds.

(Basaire Hakimul Ummah: 273-274).

A 'Mureed' wrote there is seizure of soul, for weeks and months there is no happiness. It appears that death is approaching. I do not feel happy alone or in company. Life is a tragedy although I have not longed for death. The Mujaddid replied this is seizure of soul and its reasons are many: physical changes, weather, medicines, food, worry, sadness, anger, sins,increase in rank, development

of humility, cure for pride, servant in all condition or pleasure only etc.

Please consider the following:

(1) Several reasons can be there.

(2) Don't worry about diagnosis of the reason of this seizure of soul.

(3) Fulfil all the obligations and requirements of all the possibilities.

(4) Be prepared to do all these things your life long.

(5) Stay away from troubles and worries.

Seventy Badri companions used to fear hypocrisy on themselves.

(149) The noble state of Seizure of Soul

A 'Mureed' said I have had serious seizure of soul wanting to suicide etc. The Mujaddid replied I wish my followers to have this seizure of soul depending upon their strength and the advantages are disappearance of pride, bring in anger, satan's influences knowing to the full to be safe from them at the time of death. Then comes enthusiasm and that also is great. Congratulations.

(150) Cure of some Seizure of Soul

A 'Mureed' complained seizure of soul, loss of Zikr and Ashghal etc. The Mujaddid replied there are many ways of worship: thoughtfulness is worship, Zikr without regard to number is also worship, to consider yourself wretched and imperfect is also worship but two things are bad : sin and "ghaflat". You follow my writing and continue working with peace and comfort. You are not

sick, you don't need treatment, you are not aware of your health, this is not something to worry about.

(151) Situation of Horror and Seizure of Soul

In these conditions the 'Salik' worries that all doors have been closed but there is a good point that after disappointment from all sources he may come to me. This is to close from devil and take him in his company. Just like a mother locks up the baby from bear outside and he cries but does not know the bear outside.

(Ashrafus Sawanih).

(152) Effects of Horror

This horror is a good and a high condition, death in this is martyrdom of a high degree. But it is Sunnah to lead a normal life, combine 'haibat' with 'uns', bad opinion about yourself with hope and mercy, 'fana' with 'baqa' humility with Allah's blessings so that he may guide others to the right path before his death. This state of horror increases with thinking so Hadith says: "Saddidu wa qareboo was taqeemu wa lan tohsoo and wa man shaqqa shaqqallaho alaihe."

Think that like perfect ones the imperfect ones will also be forgiven. Say lot of "Allahumagh firli" (O Allah forgive me) instead of "Allahummasleh li (O Allah reform me).

(Basaire Hakimul Ummah:281-282, Tarbiyatus Salik: 548).

(153) Cure of the Worries of the Hereafter

A 'Mureed' wrote I am worried about the Day of Judgement when I have no deeds to account for, if the holy Prophet (Sal-am) said what have you brought for me.

The Mujaddid replied this worry is great gift indeed. This worry causes physical trouble which is rewarded nevertheless but two things pacify it, mercy comes without deeds also praying a lot, plenty of repenting and Durood Sharif. God willing day by day this will be reduced.

(Basaire Hakimul Ummah: 282-283).

XXII. MATTERS WITHIN YOUR CONTROL AND BEYOND YOUR CONTROL

There are two things in Sulook in which even a learned salik gets involved, one that they want to have matters beyond their control such as happiness, absorption, pleasure, ecstasy, love etc. and consider these results of struggles, Zikr etc. and if they don't get these things they think they have lost something. Two, they want to get rid of some matters beyond your control such as seizure of soul, loss of interest, loving someone, being angry with someone, not to cry, any worldly fear or grief etc. Some people think that these are against the objective and if they are not removed they are themselves from Allah. They deal with matters beyond your control and as a matter of belief contradict Qur'anic verse: La yokallifullaho nafsan illa wusaha.

These will neither be lost by attempting nor gained and daily sickness will increase with the result that:

(1) Worries make him sick and Zikr is lost as well as worship.

(2) Worries cause bad morals and trouble to others.

(3) Worries cause loss of rights and duties of others reaching sin.

(4) Worries cause suicide at times. Inna lillah.

(5) Worries cause loss of good deeds.

(6) Worries cause of lack of faith in Shaikh that he doesn't know the way.

(7) Worries cause anger with Allah for lack of success and continued efforts and this leads to Kufr. Where is the promise gone: Wallazeena jahadoo fina lanahdiyannakum subulana.

(154) Details of Matters within your Control and beyond your Control

These have been described as (1) Intellectual and physical (2) Deeds and 'Ahwal' (3) Deeds and 'Infial' (4) Objective and non-objective. In all the theme is that man is responsible for matters within his control. For example bringing 'waswasa' is within your control avoid it, coming of 'waswasa' is beyond your control so don't worry about it. Don't keep the 'waswasa' that come as keeping it is within your control it is bad. Similarly in Zikr, reading Qur'an, Prayers paying attention is within your limits and paying of attention is beyond your limits. Pay attention by yourself and if no attention comes pray as such. Do not worry about inclination of sin but don't let sin happen. Inclination is forgiven but action is not.

The Mujaddid said that man is responsible for intellectual matters not physical matters as the latter are beyond his control. A student wrote when I missed Fajr prayer I used to cry but not now. There is blackening of the heart. The Maujaddid said no, the sorrow on not being sorry is intellectual sadness.

About deeds and 'Ahwal' he used to say that deeds

are objectives, 'ahwal' and non-objectives as they are beyond your control.

The Mujaddid said to a 'salik' we are responsible for deeds not 'infea-alat' so forget about the latter.

He said objective are the 'Muqamat' or deeds in your control not Ahwal. Good ahwal are not objective and within your control,if obtained thank Allah but do not consider virtue, if not don't worry.

(Ashrafus Sawanih II: 202-203).

(155) Sometimes the Difference between your Control and beyond your Control is not clear

If you cannot decide if a thing is within your control or beyond your control then fulfil the rights of both alternatives. For beyond your control be patient as it is struggle and for being within your limits repent, pray for power. In Fiqh, example is, doubtful water ablution and Tayammum to be combined. These will satisfy all rules and there will be no worry. Hadith: Man Shaqqa shaqqallaho

(Basaire Hakimul Ummah : 287).

(156) News of Control

A person complained that the peace of mind I brought from you has gradually gone. The Mujaddid replied what is the harm if the ecstasy is gone, it was not the object. Somebody said there is a loss, a thing was given and it is lost. He said what is the proof that it was useful, it could be harmful. Allah knows what is good or bad for a servant. If said deeds were to be performed with ease. Well, the question is a man sent to the world for ease. Allah says, : "Laqad khalaqnal insana fi Kabad" (we have created man out of hardship).

and he wants ease. Do not fall in this trap, this situation is not there. That situation is not there. There are all creatures. Satan wants to keep you from Allah and busy in creatures. I tell you a secret if you want to have peace of mind don't think about it. Keep your mind clean of it. Don't think about it. In a million years you can't get it that way.

People are behind things beyond their control, the way they have 'waswasa' and 'Namaz', I say don't think about it. The heart is like a road, janitors are passing by and you are also passing by, what is the harm. If you wait for the cleaning of the road you will never reach the object. For the king the road is cleaned but you have to be of that rank first.

Do not remember a past sin, if it comes by itself say I am sorry and repent. Do not exagerate.

The holy Prophet (Sal-am) said, "Joelat qurrato 'aine fis salat" (prayer is the coolness of my eyes). And he used it with fear like cooling a vessel. The companions used to have 'waswasa' that they found it easy to burn like a coal than to say it. The Prophet (Sal-am) said, "Zaka sareehul Imam" (this is clear faith).

(157) How to Distinguish between Good Circumstances and Bad Circumstances

Good circumstances that are apparently good but do not comply with the Shariah are bad and those circumstances that are beyond your control but comply with deeds within your control of Shariah are good.

(Basaire Hakimul Ummah: 295).

(158) There is no Harm in the Matters beyond your Control

A 'Mureed' wrote that well-known 'Zikr' and 'Shaghl' have no interest to me. 16-17 years have passed first I was doing 'Pase Anfas' then 'Allaho Allah 'Zikr-e-Qalbi', then Tahajjud time half an hour holy Kalima which is continuing but with great stress watching the watch for half an hour for completion.

The Mujaddid replied there is no harm in the matter beyond your control provided. There is no objection to conditions before that, if that is the case, it is dangerous. On the forthcoming conditions there be no complaint or lack of thankfulness as this is harmful even though less than previous as this is based on humility and the first case is based on pride. Being beyond your control is not harmless.

(Basaire Hakimul Ummah: 296).

(159) A Doubt Clarified

A Khalifah of the Mujaddid went somewhere with the expectation that the people there will ask him to lead the prayer or give lectures but this did not happen. This suggested pride and he repented. The Mujaddid replied this was beyond his control and therefore not bad. He raised a doubt that was clarified.

(Basaire Hakimul Ummah: 297).

(160) Sulook Made Easy

All the things to do are within your limits and the cure for these is nothing but courage and use of your powers. People don't think about it and on it depends all the reforms and this is the remedy for all weakness. There is some difficulty in the use of power.

The solution is keep doing using force a little bit until the difficulty is changed to ease. Sincerity and courage is required for action and perfect action. This is what the Shaikh teaches. Shaikh's blessing is useful but not sufficient.

(Ashrafus Sawanih, Tasheele Qasdus Sabeel).

(161) The Fruit of your Deeds

Allah says in the holy Qur'an : "Man amela salehan falenafsehi wa man asaa a falaiha. Thumma ila Rabbikum turjaoon" (Al-Jatheya). (One who does good for his personal gain and one who does bad deed it returns to him, then you have to go to Allah). Work for religious affairs to escape from trouble and to get the gain. This is the objective. Your results will depend upon your deeds. The objective is to try not to get something. Pray for the result but keep on working.

(Shariat & Tariqat: 238).

(162) For the Fruit of your Deeds don't do Haste

At the time of Zikr don't wait for the results, do not fix an ecstasy for yourself in your mind. Leave every thing to Allah and He will give you what is best for you. Do Zikr with normal attention. Don't worry too much it causes hopelessness and even ideas of suicide. What is the delay, let us hurry up was the idea.

(Basaire Hakimul Ummah: 306-307).

(163) Haste

The holy Prophet (Sal-am) said each one of you has his prayer accepted unless he does haste (Tirmizi). For the attainment of results of struggles haste is a blockade. Either he leaves the Shaikh or leaves the struggle. Nothing comes all of a sudden. Once he was

a child it took long time to grow to an adult. Once he was ignorant how long did it take him to be learned. Don't ask everyone for advice. Don't tell your hidden secrets to anyone else than Shaikh.

(Sahriah & Tariqah: 447).

(164) Talking to Oneself

Hadith: "Innallaha Tajawaza liummati amma hadatha behi anfosaha" (Allah has forgiven from my Ummah the ideas that they talk to themselves until they say from their mouth or bring into their deeds).

Thus an idea came to his heart but produced no movement in self is "Hajis". If he controlled this then he is not to worry about later stages. It is called "Kahtir", if he did not decide about doing or not doing it. When one idea is not done the other it is called "Hadith-e-Nafs." These are all three forgiven stages. Then it is 'Hum' if it is good it is rewardable and punishable if it is bad. Next stage is 'Azm' when strong intention to do it and cannot be avoided. It is punishable.

(Basaire Hakimul Ummah: 308-311).

(165) Remedy of Excessive talking to Oneself

Remedy of excessive talking to oneself (or Hadithus Nafs) is this. If you think of the meaning and then it comes to you it will stop talking to oneself. Think of Allah, sight of Allah, watching Kabah as much as you can without much worrying or instance, He is seeing you.

Another thing to do is to think that all my deeds are going to be presented to Allah so there should not be anything wrong for presentation. This much imagination is enough. In the beginning it will be weak

but with practice it will become permanent. I have found it useful myself. (Basaire Hakimul Ummah: 311-313).

(166) Peace of Mind

The Mujaddid said if you want results and ecstasies then have peace of mind from them, because ecstasies are produced from peace of mind and when thought goes towards production of ecstasies where is the peace of mind. An intelligent person has few ecstasies because his mind is working all the time. Those who have little brain have much peace of mind and ecstasies. They are of little use for the benefit of others.

(167) Types of Peace of Mind

A 'Mureed' wrote I used 12 Tasbeeh in Tahajjud quietly but there is no peace of mind.

The Mujaddid replied do not think of other thoughts by yourself and if you don't have peace of mind, there is no harm in it, what is wrong in peace of mind in belief, he is called "Haneef" and it is within his control. Imaginary peace of mind is neither within your control nor essential and no harm in not having it. Understand it well to avoid misunderstanding.

(Basaire Hakimul Ummah: 314).

XXIII. EVIL SUGGESTION

(168) Evil Suggestions and their Cure

Many people complain that they have evil suggestions during prayers. Understand it well that evil suggestions come when you are not busy with Allah within your control. Be occupied with Allah the evil

suggestions will themselves disappear. For instance a person is staring at a thing then he will not see other thing but if the stare is incomplete then he will see other things also. Like the apparent eyes there is eyes in the heart also if he has full attention then nothing else will come in his heart.

The cure of evil suggestions is when they come turn your attention to Allah, and if they come again revive the attention again. Those who have monotheism and unity strong on them they gain directly towards Allah. Those who don't have this quality, think of the names of Allah and whatever words they say in prayer they think about it. As in Hadith one who pray two raka'at "Muqbilan alaihema biqalbihi" attention with his heart is the attention. If you have evil suggestion in prayers be attentive to Zikr. Don't read tasbeeh and qirat with memory but with intention. The way is so easy why don't you try.

(169) Cure of Develish Temper

A 'Mureed' wrote I am sick since childhood and not cured yet. I have evil suggestions regarding ablution, bath, prayer, with 4 or 5 niyyat and sajdah-e-Sahu etc.

The Mujaddid replied Allah loves his servants more than their parents. If He keeps them sick there is wisdom and mercy in it. Be patient and satisfied, then there will be nothing to worry about. Evil suggestions: do not follow them. Your prayer is alright be carefree.

(Tarbiyatus Salik I : 37-38).

Another : By bed-time think of all sins of the day and day of Judgement is there and I am standing before

Allah and am to account for all the sins. I have been ordered for punishment and I am begging pardon, and promise not to sin again and sleep. In the morning remember what you promised especially when thinking of sin and imagine about the presence of Allah.

(Basaire Hakimul Ummah : 319-320).

Another: I have a lot of evil suggestions. The Mujaddid replied every 'salik' has it. The companions of the holy Prophet (Sal-am) had it to which he replied: "Zaka sareehul Imam" this is an open sign of faith because the thief goes where there is wealth so does Shaitan who does not go to evil people because they are doing sin which is the worst. Evil suggestion is not sin but bring unhappiness. Do not consider it bad, do not try to cure it, be happy on it and shaitan will leave it. Don't ask someone a detailed answer to every evil suggestion. Thus, ignore such evil suggestions and do not cure them. Don't reply or ask anyone for reply. Believe in Qur'an and Hadith even if you don't follow it and even if you have evil suggestion. Ignore it and read Istighfar, Durood Sharif or something else. These will satisfy you in a day or a minute and will not bother you again. (At-Takashuf 21).

(170) Evil Suggestions are not Contrary to Piety

Allah says in Qur'an (Al-Araf) "Innallazinat Taqoaiza massahum Taefum minashaitane tazakkaru faiza huny mubseroon." Don't worry from evil suggestions, it can come to pious people. There is great satisfactions for ahlus-Sulook.

(171) Easy Cure of Evil Suggestions

A saint says be glad over evil suggestions and

satan will leave you and run away because it cannot take a Muslim's happiness but don't do this with a view to control evil suggestions in which case he may not run away. But do it simply to ignore him.

(Basaire Hakimul Ummah: 323).

Another : Remember whatever happens without your control is good. Keep your habits under intellect and your religion above intellect.

(Tarbiyatus Salik II : 409).

Another : I have very bad evil suggestions. The Mujaddid replied those who walk the way of Sulook have it. Remember Sahaba who would rather burn to coal than say it the Prophet (Sal-am) said "Al-Hamdo lillahillazee radda kaidahu ilalwaswasah", and "Zaka sareehul Imam". Say "wa inna jundana lahumul Ghaleboon," and be patient.

(Basaire Hakimul Ummah : 325-326).

(172) Remembrance of Allah cures Evil Suggestions

Zikrullah has the peculiarity that evil suggestions do not persist after that. Only something like an evil suggestion remains. Hadith says, "Iza zokerullaho Khannasa wa iza ghofela waswasa" If a fly sits on a mirror it is outside but appears inside. This is an ordinary thing but people have made it big. Do not pay attention, do not control it by lack of attention. If all life is spent in this don't worry. Even death comes in this don't worry. Some say if there was no waswasa it would have been better. I say, "Asa antakrahu shaian wa hua khairanl lakum." Waswasa is the action of Shaitan not yours as in "Min sharril waswasil khannas."

Angels don't know our Zikre Khafi. Hadith says, "Feqeehunw wahedun ashado alash shaitane min alfin abdin." A believer should not worry about Shaitan at the time of death, the faith is very strong then. It is not spoiled by evil suggestions.

(173) Risk

Yourself goes towards one side at a time, when a bad idea comes do not think about it, do not try to control it but go towards a good thought. Do it again if it happens again. This is the best cure.

(At-Takashuf 15).

(174) Cure of Doubt and Peril

I am suffering from doubt and peril. The Mujaddid replied don't look at a thing that causes doubt and if something comes in your ear ignore it and pray to Allah. Consider your prayers as sufficient. After a few times your heart will be strong and learn to ignore these doubts. (Tarbiyatus Salik 2: 135).

(175) Hazard to a Point in Struggle

My three-year-old daughter died and I used to love her and I am very sad.

The Mujaddid replied this is good for the inside. Sadness is a struggle of great value provided you make use of it. Think of your weakness and temporariness of things other than Allah. Develop humility.

(Basaire Hakimul Ummah: 330).

(176) There is a limit to Fear and Carefulness

Our earlier good people used to do Imamat (leading the prayer) although they did not consider

themselves worthy of it but did not leave it because of Shariah's orders and used to repent, we should follow the same. Fear is good, lack of fear also good. These are all beyond your control and good.

(Tarbiyatus Salik II : 239).

(177) The Fear of Death is due to Weakness of Heart

My fear of death is more than the Hadith of Hazt Aeyesha. The Mujaddid replied some saints used to fear death very much.

(Basaire Hakimul Ummah: 331-332).

(178) A Sunnah Cure of Evil Suggestions

Hadith: Uthman bin 'Abil Aas said to the holy Prophet (Sal-am) shaitan has come between my Salah and Qirat and inflects doubt. He said this is a Shaitan by the name Khanzal. When you feel its effect, read Aoozu billahi and spit three times to the left. Othman says he did that and Allah removed it from him.

(Muslim).

Cure for evil suggestion are many. All of them require lack of attention towards waswasah.

(Basaire Hakimul Ummah: 332).

(179) Explanation of the Nature of Self

Inside the human body is a power which excites to evil though sometimes good also comes out. It is called as "Ammarah" and if it begins to repent it is called "Lawwama" and if often too good it is called "Mutmainnah." The reasons for the good are advice, good company, and for the bad are badcompany, and for the good are touch of angel and

for the bad are touch of Shaitan.

(Basair-e-Hakimul Ummah: 334).

(180) Nature of Morals

Morals are all natural and immature they are neither good nor bad but depends upon the use. Hadith: "Man aata lillahi wa mana-a lillahi faqadistakmalal Imam" (Who gone for Allah and stopped for Allah his faith is completed). Giving and not giving both should be for Allah then it is good. (Anfase Isa 187).

(181) Intention and the Nature of Intention

The reasoning of the heart towards something it considers useful and good for it is called Intention. Intention is the determination to do something good for the movement of limbs. Someone goes for Jihad and if his intention is fame, money then that is his "Niyyat."

(182) Intention and Decision

When you start a work then intention once is sufficient, not everytime. Going to the mosque once an intention for walking is sufficient not at every step that would make it difficult to walk.The intention should be that I should see the way not to be guide or saint. Don't suggest anything yourself.

(Basaire Hakimul Ummah : 336).

XXIV. SINCERITY

In Qur'an: "Wa maa omero illa lya bodollaha mukhleseena lahuddeena hunafaa-a". In Hadith, "Innallaha la yanzoro ila sowarekum wa amwalekum wa lakin yanzoro ila niyyatekum wa amalikum" (Allah

does not look at your appearances and wealth but he looks at your intentions and deeds).

(183) Nature of Sincerity

Sincerity is to do anything for the pleasure of Allah without mixture of people's pleasure or your selfish pleasure. Sincerity has three ranks (1) At the time of action true purpose should be infront of you which is true sincerity. (2) False ideals should be infront of you. This is against sincerity. (3) No purpose, neither good nor bad, in between which is not so far away from sincerity than rank no2. Take for instance prayers one is for Allah and His pleasure and no other intention, this is sincerity. (2) To show other, this is lack of sincerity and (3) Prayer according to habit without intentions. Repetition brings some sincerity in it.

(184) Doubt of lack of Sincerity and its Cure

I doubt lack of sincerity and if you ask me I will tell you the cure with lot of thought and consideration. I asked myself the cure of this trouble is within limits or without limits. Obviously within limits otherwise sadness is without meaning. When within limits then is it better to be sorry for the past or cure in the future. The answer is second category so follow it seriously. Be sorry for the past, adopt sincerity in the future which is very easy thing to do. Why take trouble ? Hadith : "Man shaqqa shaqqaho alaihe."

(Basire Hakimul Ummah : 338-339).

(185) Speaking of Blessings

What is the criterion of sincerity ? How to satisfy the heart that deed is purely for Allah's sake ? It is like asking how do you know my being Muslim is for Allah's

sake or due to some advantage ? The answer is neither is faith's nature a secret then what is the question. Such a question means terror and horror.

(Shariah & Tariqah, Basaire Hakimul Ummah : 340-341)).

(186) Nature of Truthfulness

Whatever status (=Muqam) he receives takes it to extreme good, without leaving any weakness is truthfulness (=sidq). It means perfection and saint is called Siddiq because he is in deeds, talks received perfection. In Shariah truthfulness is common to deeds, statements and Ahwal.

Truthfulness of statement is that he is true, right and the person is "Sidiqul Aqwal."

Truthfulness of deeds is that his every action could be according to Shariah, not contrary to Shariah and the person is "Sidiqul Afaal".

Truthfulness of "Ahwal" is according to Sunnah and the person is called "Sadiqul Ahwal" His "Ahwaal" become permanent "Muqam".

(Shariah & Tariqah, Basaire Hakimul Ummah. 341-342).

(187) Nature of Piety

Virtues of Piety are described and ordered in holy Qur'an so much that its importance is established.

Piety means to fear and to avoid sins. Piety has different stages. One piety is to avoid atheism (=Kufr) and polytheism (=Shirk), another stage is not to leave good deeds and not to do "Haram". Perfection of Piety brings perfection of faith and "Ihsan".

Everything and each part of body has its piety. Eye's piety is not to see women, tongue's piety is not to backbite, may not lie, hand's piety is not to be tyrant not touch a woman, feet's piety is not to walk in a sinful place, ear's piety is not to listen to backbiting, listen songs, dress should be according to Sunnah, stomach's piety is not to eat "Haram".

Pious people have all the parts of religion and to perfection. When you do a deed check if it is according to Shariah and not contrary to Shariah. Worldly affairs should be checked for permissible and illegal.

Piety develops by remembering Allah's punishment and thinking about its way of acquiring.

(Basaire Hakimul Ummah : 342-343).

XXV. NATURE OF BEING GOD'S SLAVES

Perfection of faith and deeds is slavery. Obeying Allah and His Prophet and to sacrifice his pleasure in their pleasure. We are real slaves of Allah. You can get rid of human slavery but not Allah's, which means we always will be servants and slaves and He always Allah.

Man has been sent into the world to attain the status of slavery of Allah. What to do and what not to do are deeds and actions (worship, dealings, way of life, morals) all included. Guide up yourself to Allah and let Him do whatever He pleases with you. This is slavery. Contrary to that is wrong. When Allah has given you good food to eat then living like a poor is wrong. Allah has ordered you to pay to your servants similarly to yourself which is a creature of Allah. An intelligent person serves himself because this is Allah's order.

(Shariah & Tariqah).

(188) Sign of being God's Slaves

A "Mureed" wrote after Zuhr prayer I was doing Zikr when two ideas came to my mind. What will my end be like. I have full control of mind now and I have "waswasa". What will be like then. The second thing is what will be my end in the hereafter when I notice all bad deeds and no good ones.

The Mujaddid replied this is a sign of slavery and good condition.

XXVI. NATURE OF LOVE

It is your inclination towards something with which you derive pleasure and when it is strong love. It is natural and not required but a blessing. This means to prefer what the beloved wants over other things, this is intellectual love (which is obligatory). It has kinds, one kind is to prefer faith over atheism and this is the lowest rank of love. Without this you cannot be believer. Allah's orders to be preferred over others and orders are Fardh, Wajib, Sunnah, Mustahab and so are the ranks.

Love is intellectual and natural. Natural love is without our control and doesn't long last. Intellectual love is within our control and lasts long. (Shariah & Tariqah).

Allah has said, "Qul in kuntum tohibbunallaha fattabeooni uhbibkumullah" (If you love Allah then follow me, Allah will love you).

Love is beyond control but its ways is within control they are:

(1) Learn religion (read Heavenly Ornaments or Bahishti Zewar).

(2) Apparently and hiddenly in deeds follow Shariah.

(3) Follow the easy way because Allah's love is produced by easy way.

(4) Follow Allah's rules and orders fully because you love him whom you obey.

(5) Do good deeds to increase love with patience.

(6) Do Zikr, preferably in quiet.

(7) Be friendly with those who love Allah in their company and correspond with them.

(8) Think of Allah's blessings alone and think of your behaviour.

(9) Pray Allah to bestow his love.

(10) Think that Allah loves you this will produce in you His love also, and will remove your worry.

(189) Way of falling in Love

First create means of strong love like lot of Zikr, have the company of those who are strongly in love, read each topic in poetry or prose, eat moderate. Courage can be from Shaikh and Mureed both. From the Shaikh it is called Ilqa-Nisbat.

(190) Arrival of way of Absorption

The Mujaddid said in the path of Haji Imdadullah Rah, his Shaikh the quickness of reaching to Allah is by way of absorption not Sulook and this absorption is a blessing of Sunnah because of similarity with beloved

is love in God and for love absorption is essential.

(191) Excessive love of God

A "Mureed" wrote: At first I had love with you then with the holy Prophet (Sal-am), used to cry when his name came, read a lot of Durood Sharif. Now I love Allah and all loves are in its control.

The Mujaddid replied congratulations. This is excessive love of Allah, excessive unity of Allah, excessive "tanzeeh", and these loves came to this love. (Basaire Hakimul Ummah : 349)

XXVII. NATURE OF HUMILITY AND FEAR

In any good deed the absence of any thought other than Allah is Humility and fear. It is complete silence and means in Shariah silence of body parts and silence of heart which means quietness of power of thinking. One who is in pain will be excused accordingly. This quietness comes by putting the heart towards some good things not opposed to Salah, for instance, be attentive to Allah, facing the Kabah, careful in reading the words of Qur'an or Zikr. Since two thoughts do not come at the same time this attention will prevent other thoughts. Some think that "Khushboo" is not within control leave all efforts. Do not do too much effort, keep a moderate eye. (Bawadirun Nawadir).

(192) Way of Fear in Intention

For humility deed at the beginning the attention is enough. It is enough to read Qur'an for Allah. Do not do this attention at each and every step and word. For example if you are going to the grand Mosque keep this intention and walk, do not keep the intention at

each step unless there is a change in intention to the opposite direction. (Al-Kalamul Hisan: 84)

(193) Way of Fear in Action

Do not pray Salah like expert Hafiz but like one who reads each and every word with thought and similarly Salah with full attention. When full attention is on one side there will be no attention on other side. Keep your body and face on full attention to one side for full attention. (At-Takashuf : 441-444).

XXVIII. NATURE OF FEAR

The fearfulness of heart from something dislike and likely to happen in the future is fear and according to Shariah it is likelihood of punishment and this possibility is with every Muslim and this is ordered and servant is ordered for that. This is the condition of faith and this is intellectual fear. One fear is obligatory to stay away from sin at the time of sinning by remembering the punishment one by one. One stage of fear is to remember the "Muraghbat" and "Ashghal" verses of punishment and the greatness of Allah. This is Mustahab. Another stage of fear is that it is "Wehbi" it cannot be reduced which is good but not objective.

(Shariah & Tariqah: 141. Basaire Hakimul Ummah: 355).

(194) The Required Fear and its Need

The holy Prophet (Sal-am) said in prayer: "Allahumma inna nasalika min Khashyateka ma tahoolo behi bainana wa baina maaseeba" (O Allah I want fear so much that it may become a curtain between me and sins). The limit of the fear is described as curtain

between me and sins. More than that is not good. This is fear with hope. More than that is hopelessness and apostasy.

A believer should be fearing for any sin in the future or past or present.

(Basaire Hakimul Ummah : 355-356).

(195) Procedure

Sleep 15-20 minutes late, prepare a list of sins, imagine the day of Judgement. Nobody is to help me. Lot of enemies. Earth is hot like bronze. Sun is on the head. Cannot answer the sins. Repent now. This is forgiveness. In the morning remember the sins which must not take place now. This will reduce the sins altogether or gradually. (Shariah & Tariqah : 143-145).

XXIX. HOPEFULNESS

Allah has said in the holy Qur'an : "La taqnatu minr Rahmatillah (never despair of Allah's mercy).

The holy Prophet (Sal-am) has said in Bukhari and Muslim "Lau yalamol Kafiro ma indallahi minar Rahmati ma qanata min jannatihi abada" (If Kafir (unbeliever) knows Allah's mercy then he will not be hopeless of His mercy).

(196) Nature of Hopefulness

Liked things like forgiveness, blessing, paradise and the happiness in heart in their waiting and try to acquire them is hopefulness. Somebody waits for paradise and does not act accordingly is in deceit like one who does not sow seeds and hopes for crop is in false hope.

(197) Classes of Hopefulness

Just like fear hopefulness has classes. One is the basis of faith meaning possibilty of salvation. This is obligatory. There is a Mustahab class and one is beyond control and "Wehbi" which is not a requirement.

(Shariah & Tariqah p. 152).

(198) The Condition of fear and Hopefulness

A Khalifah wrote saying Allah's thought comes in the heart which produces extreme happiness. Is it possible to be so taking into consideration my sins and shortcomings or can Allah's blessings and your kindness can encompass me? or is it a thought of the self.?

The Mujaddid replied it is good to combine the two possibilities which means "Al-Imano bainal khaufe war Raja". (Faith is between fear and hopefulness).

(Basaire Hakimul Ummah: 358).

XXX. NATURE OF HUMILITY

Allah has said in the holy Qur'an, "And the servants of Rahman or Allah are those who walk on earth with humility."

And the holy Prophet (Sal-am)has said. "One who is humble for Allah He increases him in ranks."

Humility means that you consider yourself nothing. Do not consider yourself worthy of greatness. Its true nature is struggle of self. It is not humility to call yourself humble by tongue but if somebody calls you worthless and humble than you do not feel bad and take revenge. Praise and abuse becomes equal intellectually. Luqman said to his son in Qur'an, "And in your talk be humble." The basis of unity is humility. Humble people do not

fight each other.

Be humble, because it is the right of Allah, the Great. Do not wear the dress of people of the world but that of religious people. If somebody makes joke of your dress let him. Allah's pleasure is sufficient for you.

Do not be too humble so as to hurt others but if that how you feel it is alright. (Taleemuddin).

(199) Humility and Anger for Allah

Possibility of being good or bad is sufficient. Consider this that this man is lesser than me know but may be in his "batin" hidden self he is better than me or in future will be better, this way he will not treat himself definitely better than himself and to control pride. This is enough. May be he has some obvious evils which Shariah requires to look down at present even though in future he may be better. (Bawadirun Nawadir).

(200) Extreme Humility, Extreme Mercy and Greatness of Allah

To consider a bad thing as bad is by belief though not by nature. You have extreme humility, extreme mercy and Greatness of Allah on you which is required. Don't worry if because of these reasons there is no natural conflict.

(201) To Consider oneself as the Worst of All

A 'Mureed' wrote: Most of the worldly people look better than me, even the Hindus. Sometimes I think of suicide but it is prohibited in Islam.

The Mujaddid said to consider oneself as the worst of all is a high state as in the Hadith: "Man tawada

lillah nafahullah. Arefin have said a believer does not become a believer until considers himself worst than kafir Englishman. (An-Noor: 219).

XXXI. NATURE OF THANKFULNESS

Allah has said in the holy Qur'an : "Washkorooli" (Thank me).

And the holy Prophet (Sal-am) said in Muslim "In asabatho sarrao shakar" (if he received happiness, he thanked).

Consider the blessings from Allah, this will please you from Allah and make you serve Him.

(Taleemuddin: 74).

Consider your situation within your limits and beyond your limits as blessing from Allah, be pleased on them and consider them more than you worth, praise Allah be your tongue and do not use the body in sin.

(Anfase Isa: 218).

Using the blessing in his pleasure is thankfulness, for instance eyes are to see, look at Qur'an, religious books, observe the creatures and greatness of Allah and stop looking at women. Ears are blessings to listen to Zikr and good talks, stop from listening to bad talks and useless talks. Tongue is a blessing to talk to in praise of Allah, refrain from complaint in trouble.

(Tableegh-e-Deen: 104).

Thankfulness is to recognize the value of the blessing intellectually and with all the body organs (in all beliefs, worship,dealings,morals, way of life) everything according to Shariah.

Thankfulness comes in blessings which is a

condition good to yourself, consider it from Allah, do not forget it, do not consider it your virtue, don't forget the maker of blessing which includes everything food, drinks, clothings etc.

(202) Thankfulness, Patience etc.

These and other conditions appear without control.

The Mujaddid replied that this is also a blessing given without control. This also carries reward without intention.

XXXII NATURE OF PATIENCE

There are two powers in man, one encourages on religion and other on selfish desires. It is patience to strengthen the power on religion over selfish desires. (Taleemuddin: 74).

Control yourself on an unpleasant thing, whatever it may be. Do not lose temper.

(1) Control yourself on a deed such as Salah, Zakah and do them regularly.

(2) Control yourself on a deed and stay away from other things Worship all the rights and duties with full attention. Prayer and Zikr with full attention.

(3) Control yourself from sin of all kind. Be a perfect monotheist. Hadith: "As-Sabro Nisful Iman" (Patience is half of faith).

Circumstances are blessings or patient, blessing creates love while patient requires patience. Because of subtle nature good people feel more trouble but it is under control, because they have their eyes on Allah and realise that at horn that pricks them is also virtue. Once the lamp

was put off in the Prophet's home and he said "Inna lillah." Hazt Ayesha said in this trouble. He said yes anything that causes pain is trouble and carries reward.

There are many kinds of lack of patience. To take revenge, patience is not to take revenge. To say bad words and to rebuke. Patience is leaving that, crying on a dead is lack of patience. Stop it. If a man prayed he get a reward, if he fasted as well he get two rewards, otherwise one.

(203) Presence of Restlessness in Sickness is not Contrary to Patience Trust in Allah

This is when you are sick or somebody is sick in the house. Cure is for disease. This natural worry is beyond control and does not need cure. Natural worry is controlled in some but the holy Prophet (Sal-am) wept at the death of his son which is a sign of expertitude.

(204) Tawasi bil Haq wa tawasi bis-Sabr

This displeasure is more in beliefs but once he understands the mistake of his earlier beliefs it does not have to be repeated whereas deeds require repetition.

One who does not say good words on seeing a sin being done gradually loses hatred on sin and then it disappears till it is "kufr". (Basaire Hakimul Ummah: 370)

XXXIII. THE NATURE OF TRUST IN ALLAH

(205) Kinds of Trusts and Rules of Trust in Allah

Tawakkul (=trust) is of two kinds (1) Theoretical, consider Allah the real doer in everything and consider himself His servant in everything. This is obligatory

and a part of Islamic beliefs. (2) Practical, to leave the goods and it is of two kinds (i) Religious goods, don't leave them. (ii) Worldly goods, if Haram leave them, if Halal of 3 kinds:

Certain goods, don't leave them, for instance, satisfaction after eating, quenching the thirst after drinking. Doubtful goods for weak person not permissible, for strong person alright. This is Tawakkul in Tariqah. Goods of greedy people, leave them.

XXXIV. NATURE OF ENTRUSTING

Entrusting does not mean leaving the means but after means be satisfied with the result. It was noticed that despite safeguards if monetary loss occurred it was not much regretted but without safeguards it was. One day I thought this was imperfect, why so much regret on loss. Cure came from Allah this was the result of carelessness. You are not allowed to leave means, you are required to follow the means, so follow it, if the result is failure, be satisfied with it.

Shaitan said to Allah, You have destined me not to prostrate. I followed the destiny so why I was punished. Allah said agreement with destiny came to your knowledge after it had happened. At the time of happening you did not try for it.

After sin do repentance and do not worry too much.

(206) Procedure

To give up to Allah for the result and not to suggest any situation in all conditions covering the world, the self, the physical (disease, health, weakness, strength)

or hidden not to count on anything other than Allah. Apply the means and leave the result to Allah. And which does not apply means have entrusting from the very beginning. (Anfase Isa: 221, 222, 230).

Self-Decision is the source of all trouble. Do not decide for things beyond your control.

(207) The Way to Obtain It

When any unpleasant event happens think that this is the result of Allah. In the beginning it is difficult later on it becomes easy and natural.

(208) Intellectual Entrusting is Required

If intellectual entrusting which is required supported by natural happiness, then thank for it, and this thankfulness is a sign of sincerity.

(Basaire Hakimul Ummah: 376-377).

(209) Lack of Effect of Recommended Prayers is a Test for Being God's slaves and in Entrusting in Him. Recommended prayers are not like medicine and if not accepted are a test of God's slaves and in entrusting in Him. Sometimes it is rewarded in the Hereafter.

(210) Distinction between Trust and Entrusting

Trust is leaving results that are doubtful or leaving results that are permissible. Entrusting is not to object to Allah if it goes against the result or if its beyond our control.

(211) Difference between Entrusting and Peace of Mind

Do not wait for the achievement of your results

in your heart as this is a curtain. Entrusting and peace of mind are key to success and soul of sulook. Start the work anyway, gradually it will become easy. Do not wait for attraction and ease in starting a Zikr or worship. The Mujaddid said people wait for attraction before they start work and attraction waits for work to start before I come. (Ashrafus Sawanih).

(212) The Blessing of Sacrifying our Opinions and Views

You do that and enjoy blessings of Allah that you can't imagine. This includes following your Shaikh. Therefore inform him about you and follow his advice with full confidence. (Ashrafus Sawanih).

(213) Entrusting Allah is foregoing Objection to Allah

A 'Mureed' Wrote: I have a loss in income but think I should trust Allah after efforts. He will do what is best. Allah is Wise.

Mujaddid: This is entrusting and good. If there is physical unhappiness but no objection to Allah it is still entrusting. Trust in Allah is to make efforts and trust Allah. The efforts are permissible and do not take up much of your time. (Tarbiyatus Salik II : 47).

XXXV. PLEASURE AND WILL

Allah said in holy Qur'an : "Radhiyallah anhum wa radhu anho" (Allah was pleased with them and they were pleased with Allah).

The holy Prophet (Sal-am) said in Tirmizi and Ahmad, "Min Sa-adatebne Adama radhaho bima

qadallaho" (It is the good fortune of man to be satisfied with what Allah has provided him).

(214) The Nature of Pleasure

"Tarakul Itaradhe alal qadhaae" (Not to object what Allah has destined from tongue, heart etc). Sometimes the pain is not felt as in physical pleasure, if it remains it is intellectual pleasure. You are not responsible for physical or natural pleasure but you are responsible for intellectual pleasure.

Intellect tells us that although there is pain but there is greater reward in the Hereafter just like operation for health on medical grounds is welcome and not an intellectual pain.

Whatever Allah gives us suitable for the time being. Do not wish for something else. Why worry when Allah considers our losses better, but you can pray for that.

The saints ask for prayer for servitude not that they want what they ask for but are happy with Allah's wishes under all conditions, they do not complain otherwise. This is the sign of pleasure and wish.

Read the chapters on prayers and patience here.
(Kamalate Ashrafia).

A special relationship with Allah with the resulting absorption, easiness in worship and permanent presence before Him comes by Allah's mercy alone. As in Hadith: "No one will go to paradise by his deeds but by Allah's mercy. This relationship does not disappear like adulthood is not lost." (Anfase Isa: 9).

Allah says in the holy Qur'an: "Ridhwanum minallahi Akbar" (Allah's pleasure is a big thing). It can be obtained by a big way: "Wa laziknullahi Akbar" Allah's Zikr is great and all deeds have Zikr as their basis.

(Ashraful Masail: 18).

When a servant does good deeds, Allah looks at him with kindness. Allah says in holy Qur'an: "Innallazeena aamanoo wa amelus Salehaat ila radhyallaho anhum wa radu anho" (Most certainly those who believe and do good deeds, Allah will be pleased with them and they will be pleased with Allah).

(Shariah & Tariqah).

(215) Approval on Death

While praying be determined that if I don't get it, I will be satisfied. This combines prayer and pleasure.

(Tarbiyatus Salik II : 302).

XXXVI. NATURE OF ABSTINENCE AND PIETY

Allah says in the holy Qur'an: "Likaila tasau alama fatakum wa la tafrahu bema atakum" (That you do not regret lost things and what has been given to you do not overjoy on it).

The holy Prophet (Sal-am) has said in Baihaqi, "Awal salah hazehil Ummatal Yaqeen wa zohd wa awal fasadahal bukhl wal amal."

Leaving something and taking something better like leaving the world and taking the Hereafter is Abstinence and Piety.

Abu Zar Ghafari reported the holy Prophet (Salam) say abstinence is not to illegalise the legal things and not to spend all money. But abstinence is greater trust in what Allah has than what you have, also when you receive any trouble you have more faith in its reward than the trouble is gone.

(Tirmizi) (At-Takashuf: 336).

Abstinence is the light and knowledge which comes from Allah to the servant which opens the heart that the world is worthless and hereafter is lasting.

When this light comes he feels the world more wretched than housefly wings and the hereafter like diamond. The result of or abstinence is that he is content on little like a traveller does. (Tableeghe Deen: 97).

Abstinence and piety is not leaving the world but reducing it. Keep yourself comfortably and take work from it. (Kamalate Ashrafia).

XXXVII. NATURE OF REPENTANCE

Feel sorry when you remember a sin, leave the sin, future promise not to do it and when the illegal wish comes to stop, it is repentance.

(216) Need of Repentance

It is obligatory on every believer. Allah says, "O you who believe you all repent so as to prosper." Consider sin a poison for the hereafter and decide to leave it, this is obligatory on everybody.

Allah says in the holy Qur'an : "Faman taba minm bade zulmehi wa aslaha fainnallah yatoobo alaihe" (Whosoever according to Shariah repents after sin and

corrects his deeds for the future, leave all sins, work according to Shariah and hold fast his repentance then Allah will have mercy on him, will forgive his earlier sins by Taubah and give more in the future).

(Bayanul Qur'an: 28-130).

Allah says if any servant commit equal to Heaven and Earth sin and ask forgiveness, I will forgive and would not care for abundance of sins.

There is no disease without a cure, the cure is repentance and if after that you could not have a chance for forgiveness of the rights of people, then Allah will please the other party and forgive you.

(Anfase Isa: 192-193).

In Hadith it say: (One who repents is like a person who did not sin). The holy Prophet (Sal-am) says, "I repent 70 times everyday."

Don't worry if you break the repentance a hundred times. Repent sincerely every time you break it. God willing you will be counted in his good servants.

(Basaire Hakimul Ummah: 385-286).

(217) Way of Repentance

(i) Sorry for past sins. Fulfil the rights of other people or have them forgiven. Prayers and fasting left over do it now.

(ii) When a sin occurs, offer two Raka'ah salah, appear like crying and repent.

1. The advantages are : "Innal Hasanate yuzhibnas Sayiat" (Good things destroy) the evil.

2. Presence of mind happens in Prayer and is a

requirement of repentance.

3. Self and Shaitan will leave sin because sins are forgiven by repentance and 2 Rak'ah salah per sin is a bonus.

4. Think of sin, do Taubah but do not think of sin all the time. This makes a curtain. (Anfase Isa).

5. Do not count all the sins say as in Hadith: "Wa ma anta aalamo behi minni" (I repent from the sin you know better than me). And the holy Prophet (Sal-am) said, "Wa atoobo ilaihe minaz Zambillazi aalamo wa minaz Zambillazi la aalamo" (I repent from the sin I know and from the sin I don't know). The same thing is here also. If the sin is remembered by itself do Taubah again. Like when you remember a trouble say Inna lillah again. Shaikh Akbar Rah. says do not imagine sins as this gives the impression that Allah is annoyed with me and this is a dangerous thought.

6. In Qur'an and Hadith the treatment of sin and sinner will make you worry and this is Taubah.

(218) Limits of Repentance

Once repentance is enough. Do not remember the sins again and again and repent again. There is a curtain in Zikr and there is no happiness in Zikr. It is good to remember sin but there is a limit to goodness. Like a doctor prescribed a medicine to a certain quantity. Do not exceed the limit. Shaikh Akbar Rah., says that acceptance of Taubah means the forgetting of sin after repentance.

In Qur'an, it says, "Liyaghfir lakallaho ma taqad-dama min Zambeka wa ma takhara" (Allah has forgiven

past and future sins).The Prophet (Sal-am) had fear and was afraid of sin in the future, therefore he was satisfied of the future also. In Hadith, there is a prayer: "Wa min Khashyateka ma tahoola behi bainana wa baina maseeka." O Allah! I want fear that may result in curtain between me and sins. There is a limit to love also. Excess love may kill or result in too much frankness. Both are bad and undesirable.

The Mujaddid used to say repent once thoroughly then start the work otherwise sins imagination and grief will become a curtain. A servant is born to think of his beloved not of sins. If a mistake happens, repent and finish it off. Say: I am sorry, I repent from all my sins. Allah knows all the sins. You do not keep a list of all the sins as it produces despair. When you repent, Allah makes forget the angels who write deeds, the earth and signs and witness.

(Ashrafus Sawanih II: 200-201).

(219) If after Repentance, there was motive for fulfilling the Rights that would be Enough. If he did not repent he may be punished or Allah may please the other party from blessings of paradise. (Anfase Isa).

(220) It is bad to believe that Repentance is not Acceptable.

If you get a better thing like rewards and blessings then this is acceptance. If you ask a penny and someone gives you a Pound' is this not acceptance of your prayer? (Tarbiyatus Salik: 181).

(221) Wa bil as-hare hum yastaghferoon

At the time of Tahajjud they do Istighfar because they suspect doing Zikr and Tahajjud for pleasure. Therefore, they repent on it. They used to sleep but a little in the night. Tahajjud is the time of acceptance of prayer and they repent from the inadequacies in worship. They repent from the pleasure of worship.

(Ashrafus Sawanih).

(222) How to find out God's Pleasure

Allah's promises and conditions and even then the fear of two accounts: (i) some shortcoming in the future. (ii) some mistake might have taken place in the past which was missed and this was within limits.

(Bawadirun Nawadir).

(223) The True Way of God's Slaves

In a Hadith by Omar where Jibrael asked some questions including what is Ihsan? (Doing well the worship as if you are seeing Him (without show and with sincerity). He (Sal-am) replied worshipping Allah as if you are seeing Him or He sees you.

(Muslim, Mishkat).

This question was asked after enquiring Islam and Iman. This proves there is something else defined here which is Ihsan. The Hadith is in favour of this.

(224) The Purpose of God's Slavery

One who does not ask for prayers Allah will be angry with him. Don't leave prayer even if not accepted. If you think it means do not ask for acceptance, it is wrong. We are His servant and we ask Him.

(Basaire Hakimul Ummah: 395-396).

XXXVIII. BAD MORALS

(225) Evil is Natural

Evil is natural in almost all but when they don't come in deeds there is no harm. Like matches, you can carry them in the pocket, it is safe but if you rub them it will burn so be careful. (Anfase Isa).

(226) Control of Bad Morals

Struggle changes the bad moral. The purpose of those morals is altered. Such as for example a man was miser and angry now he is miser at bad places and now he used to get angry with his self and bad people. Struggle can change the use but not change the principle. (At-Takashuf: 89, Ashraful Masail).

(227) Cure of Bad Morals

There are two cures of bad moral. One partial, as in Ahyalil-Uloom called Tariqe Sulook where each bad moral is cured seperately. Second is general where Shaikh treats with Zikr and Shaghl and develops love of Allah called "Jazb" or absorption and bad morals disappear automatically. (At-Takashuf : 57).

(228) To do sin Thinking it is a Minor one, is Ignorance

There are degrees of disease. There are degrees of fever. There are degrees of hot water. Heaven is smaller than Arsh (Throne)but much bigger than earth. Sins are small and big. This is relative otherwise they are all big. Sin is Allah's disobedience. How can it be

small? One who leaves prayer will some day become Kafir. His belief has weakened. (Al-Badayah).

(229) Not to consider Sin as Harmful is a work of the Devil

Allah's love for servants is reduced by sin.

(230) The Nature of Selfishness

According to Hadith: "Faqihun wahidun ashaddo alshaitane min alfe aabid" which means his evils are complicated and Allah informs a Faqih on the evils. At the time of honours think of your sins and repentance is in order.

(231) A Meditation by which You Realize your Mistakes

A man said he does not find anything wrong with him. The Mujaddid replied to examine his deeds and action and see if they can be presented before Allah. Later he replied everything is dirt, filth and mud. The Mujaddid said this will become a fertilizer and grow crops as food for the spirit. Write one sin at a time.

(An-Noor, Shaban 1353 A.H.).

XXXIX. NATURE OF THE WORLD

Which gives pleasure now and no reward in the hereafter is world.

World is thing of the near and the condition before death. It is the condition opposed to hereafter, and those goods opposed to the hereafter. Thus all those statements, deeds, actions, beliefs, knowledges, and goods which are opposed to the hereafter are Haram Dunya (world). (Taleemuddin:82).

Loving all the worldly thing is worldly love. But good deeds, knowledge. Allah's signs which are rewarded in the hereafter although in this world is not worldly love. Allah has made all the attractions of the world to see who is attracted and wastes his hereafter and who makes use a little bit and decorates his hereafter. (Tableeghe Deen: 56).

(232) Love of the World

The worldly life is a game and play. Hidden diseases like pride, malice, greed develop from this. He does not care of the beginning and end and his apparent and hidden both follow the world. Heart belongs to worldly love and body is devoted to it also. World is the farm of the hereafter.

A man goes for Hajj and stops to feed well his animals. He will miss the caravan and the Hajj and wolves, tigers will eat the animal and he will be a loser. (Tableeghe Deen: 57-59).

XL. NATURE OF THE WORLDLY POSITION LOVE

People should respect him is worldly position love. This depends on other people's opinion which may change.

This creates pride and self-liking. Famous people have their enemies. But position from Allah without asking for it is a blessing. Position helps worship Allah without fear and is good.

(233) Cure for the worldly Love and worldly Position Love

I pray for you and tell you the cure for the worldly

love and worldly position love. Oppose yourself. Your relatives who do not invite you for parties think of your weak points and inability.

(An-Noor, Rajab 1356 A.H.).

XLI. LOVE OF MONEY

Somebody saw some effects of love of money and asked if it was sin. The Mujaddid replied no, because this love is physical not intellectual. Omer at the time of conquest of Persia said, "Zuiyna linnase hubbush shahawawte." We pray that you make this love helpful in your worship and stop them from being used in your sin. (Ashrafus Sawanih).

(234) Cure for the Love of Money

Somebody sold me a house by fraud and this hurt me. I think I have love for money. The reply was this is physical love of money and it is not bad. Intellectual love of money is bad. You can Waqf the house on the condition that those who live now may benefit from the house. (Tarbiyatus Salik II: 183).

XLII. NATURE OF PRIDE

Pride includes: an overhigh opinion of oneself, haughtiness, arrogance showing off. Each has two ranks: Nature and appearance. It is briefly discussed here. For details consult your Shaikh and follow him.

Pride is this: in any virtue worldly or religious consider yourself by yourself bigger than other and other inferior than you. There are two parts : consider yourself superior and other inferior. By yourself is important, without thinking yourself is forgiven. If you consider more age versus less age but do not consider

him inferior, this is alright. If it is not true then it is a lie.

Meditate as follows: (i) Even though I have this virtue, it is not my creation but Allah has given me by His mercy. (ii) He can take it away when He Pleases. (iii) Though he has not got this virtue but he can excel in virtues and I become his servant. (iv) Imagine if he has a virtue which excels all mine or he is accepted by Allah and I am not or if both are acceptable, then he is more so. (v) Suppose he is definitely inferior then me but is weak has a right of campassion and kindness and prayer from me. This will develop love instead of inferiority complex. (vi) Sometimes talk to him, ask how is he? This will produce affection. Do something at least nice.

"Ujb" is considering himself superior but not others inferior.

Position or Status Love: He considers himself superior and expects others to treat him accordingly. Any worldly affair he makes for superiority in the eyes of others.

"Khajlat" is not pride. It is embarrassment by receiving lot of respect.

(Basaire Hakimul Ummah: 412-417).

(235) An Intellectual and Practical Cure of Pride

There is an intellectual cure of pride and a practical cure. The former is to think of your most certain weaknesses which are known only doubtfully in others, so think humbly about yourself. The practical cure is to treat him well and respectfully and without this the intellectual cure is not sufficient. (Anfase Isa).

If you feel shy or inferior with younger students, do salam to them and treat them with respect, and imagine you are the worst of all, this will weaken the evil.

(236) Distinction between Veil and Pride

I went to a relative where I had to buy from a meat shop but I did not go, I felt embarrassed.

This is "Hijab" (veil) not pride. Some people feel embarrassed from excessive respect.

(237) Lack of Familiarity is not Pride

For the cure of pride a man was told to say in the mosque after five prayers that please pray for me, I have pride. Another man said I couldn't do it but it suggests I have pride too.

This is due to lack of familiarity. There is no disease, there is no need for cure.

(Tarbiyatus Salik II : 112).

(238) Cure of Vanity

I feel proud of my association with Shaikh.

Think of the blessings from Allah, who can take them away when He pleases. Think of other people that they might be better off with virtues that I do not have. Now this is natural happiness and not vanity.

(An-Noor Safar 1354 A.H.).

(239) Cure of Conceit and Self-Pamperedness

Man is not responsible to get rid of evils nor he may have evil thoughts. He is only responsible for not thinking about it and should not act accordingly. Trying

this the evil matter almost disappears. Meditation of your weaknesses helps.

XLIII. NATURE OF LUST

To like contrary to Shariah is lust or selfish desire. Its high status is 'Kufr' and 'Shirk' which throws out of Islam. Its low status are three.

(1) Bid-ah or innovation which concerns the belief.

(2) Sin which concerns the deeds.

(3) Opinions which concerns the worldly affairs.

Every selfish desire has the power to decrate from the straight path as Allah has said, "Do not follow to selfish desires as this will decrate you from the path." Selfish desire is such a bad thing with worldly loss and religious sins. Look what happens if self is not controlled. Even the ruler allows some and stops some. These are the ones that people want to do. Worldly affairs demand that we should not allow everybody to do what he wants. If the ruler does not stop these then what will happen. Robber may rob, thieves may steal, tyranny may go on. It will be a Chaos.

Why disobedience? Due to selfish desires. Suppose you didn't pray because of sleep, Isha was slept, Fajr was slept. Allah said, "Fattabeha wa lattabeh ahwaallazeens la yalamoon" (Follow the Shariah and do not follow the desires of those who do not know).

The holy Prophet (Sal-am) said (nobody becomes faithful unless he follows what I have brought from Allah i.e. Shariah). Make all your beliefs according to Shariah, your deeds, morals, way of life, dealings watch out for your selfish desires. There will be no sin now.

Fear of Allah helps also acquire fear. (Shariah & Tariqah).

(240) Carnal Love

Some Shaikh have advised living with their wives or children but not strangers which is illegal. Love relinquishes other relationships from the heart and there is peace of mind. Now turn this relationship to Allah. But this is dangerous, more so with change of time and it is not advised.

(241) A Cure of Carnal Love

If a carnal love develops don't do anything contrary to Shariah, don't see her, don't talk to her, don't listen to her, don't think of her. Stay away from her' think who gave her the beauty and think alone and in company when carnal love has this attraction how beautiful would be the real love. This love changes its purpose. (At-Takashuf).

Other means are:

1. When alone, do fresh bath and ablution, pray two rakah prayer or repentance then repent and 500-1000 times say La ilaha illallah a bit loud and imagine you have removed La ilaha and brought in your heart illallah.

2. Take a Hadith book which tells about hell and stories of hell and punishment to sinners and read it often.

3. When alone, think of day of Judgement and Allah says you left me for a dead person and used my given body in sin.

Remember one who fell in love, stayed clean, hid it, was patient and died his death is martyrdom (Hadith).

One who does not have carnal love does not have real love is not quite true. (Bawadirun Nawadir).

(242) Loving Beauty

It is of two kinds: (1) Inclination, a physical act, which cannot go, nor is man required to lose it. (2) The other is within your limits and is love. This inclination can be reduced from love.

(Bawadirun Nawadir).

Worldly lust doesn't harm by itself but it has to be weakened by opposition no matter how much hardship is there. (Kamalate Ashrafia).

Lust brings pleasure when acted upon and even after that, very few feel spiritual unhappiness. For most the fire is lit. More than woman is the trouble with boys (homosexuality). This is worst kind of Haram (forbidden).

Evil eye is also Haram. This is adultery by eye. This is serious.

(243) Cure

Evil eye is a sin which darkens the light of worship. Imagine if the husband of the girl is informed what a shame! And Allah knows everything all the time. Ask yourself if they want to see your wife like that how will you feel. If they see you looking at their wife or girls like that what will they do ? It will be a scene of hell. Also imagine Allah is watching you and will ask you about it on the day of Judgement. What will you do if he decides to punish you. Think these. You will succeed. Insha-Allah. (Anfase Isa).

(244) Cure for Looking at Strange Woman

Inclination without your control towards other woman is not sin but it is sin to look at her intentionally. The cure is to ignore her and pay attention to Allah. One day you will overcome it and even if not you have been in struggle all the time, as in Hadith: "Man ashaqa fafa wa katama famata fahua shaheedun" (One who fell in love, then he remained pious, concealed his love, he is a martyr). (Ashrafus Sawanih).

(245) Prayer for not Staring at Women

You get rewarded on troubles beyond your control and they can be reduced, but not so on troubles within your control as this is man's action. It means prayer for this man to eat and that man not to eat. What about that?

Suppose your elder is present there and watching you there, would you do this immodest act there? If you still can then you are without cure. If not, then eye go up staring by themselves, neither is there any force nor is it difficult to stop. Everytime it is you. The responsibility is yours. (Tarbiyatus Salik KK: 142)

(246) Cure for being fan of Music

A man wrote: As a matter of belief I dislike music and musical instruments, but I am too fond of them.

The Mujaddid replied, "Attraction and inclination by habit doesn't die, but it becomes weak by opposition. The practical cure is opposition of the desire. Save all trouble. Some recover quickly, other take time."

XLIV. NATURE OF HYPOCRISY AND PRETENCE

To plan in the worship of Allah high opinion in the sight of people is hypocrisy or worship is done for any worldly reason or a permissible act done or a sin. If you plan a worldly permissible deed then this is not "Rya" and if it is religious deed it is "Rya" or Hypocrisy.

By worship you want Allah's pleasure but if you also want people's pleasure and people's respect then this is little polytheism. (Tableeghe Deen: 68).

(247) To please Human beings in your Worship is Hypocrisy

'Rya' is not every thought but to please people by virtue of religion and this is within your limits. When this is not objective this is not 'Rya'. This is "Waswasae Rya" doubt of hypocrisy. (Tarbiyatus Salik II : 161).

(248) It is not Wise to change Intention on the Suspicion of Hypocrisy

When I do a religious work and I see a man, the idea comes to do it better. It is "Rya". Then I say what is this man and I change my intention to Allah. Is it no longer "Rya" ?

The Mujaddid replied in my opinion correction of intention is not sufficient. But do not change your deeds and along with it keep the intention clean.

(Ashrafus Sawanih).

(249) A Point Concerning Hypocrisy

The cure of hypocrisy needs to be prolonged for

a long time to attain perfection. 'Rya' should not be 'Hadithun-Nafs'. (An-Noor, Muharram, 1351 A.H.).

XLV. EVILS OF THE TONGUE

(250) To Rebuke

According to Hadith to rebuke a Muslim is sin, and to kill him is 'Kufr'. In another Hadith whoever finds fault with someone without the evils Allah will put him in fire of Hell until he has suffered enough.

(251) To Curse

To call someone away from Allah's mercy, in Allah's anger or in Hell. Or to say may Allah keep him away from His Mercy or in His Anger or in His Hell. In Hadith if a curse is said to someone and he does not deserve it, it returns to the person who said it. And he said, to curse a believer is same as to murder him.

(Bukhari, Muslim, Abu Daood, Tirmizi, Shariat & Tariqah).

(252) To Joke and to Enjoy Life

Qur'an says: "Let not a group of people joke another group of people, may be they are better in the sight of Allah, and women should not joke with women, may be they are better than them:"

Joke means insult with laughter and includes:

1. Insult by copying someone walking, sitting, talking, laughing, size, shape, face.
2. Laugh on someone's statements or action.
3. Pointing his weakness by eye, hand, feet etc.

The holy Prophet (Sal-am) said those who insult and joke on others, the door of the paradise will be opened for them and he will be invited to come in but when he reaches there it will be closed. This will happen many times until he will be hopeless and not move towards the door even on calling.

(253) To Backbite

Somebody wants to hide his weak points, statement or action to tell others is 'Backbiting.' It's a big sin. If the weak point is true then it is backbiting, if wrong then slandering etc.

The holy Prophet (Sal-am) said those who backbite, make enemies out of friends and search of sins of innocent people are worst human beings and said backbiter will not go to paradise and backbiting is punishment of the tomb. (Shariah & Tariqah: 186).

(254) Excessive Praise

In a Hadith, a man praised his friend in a gathering the holy Prophet (Sal-am) said you cut his throat. Which means you ruined him by developing in him self-respect and greatness. Self blossoms by its praise and becomes lazy in good deeds. In a Hadith, he said it is better to kill your brother with an unsharp knife than to praise him on his face since he becomes proud and considers himself worthy of praise. This is his damnation.

Many a worldly Muslim praise excessively rich and famous people telling lies, which is a big sin.

(255) To Lie

Allah has said in the holy Qur'an: "Wajtanibu

qaulaz Zoor" (Don't tell lie).

The holy Prophet (Sal-am) has said, "Alaikum bis Sidqi wa iyyakum wal kizb" (Always speak the truth and never tell lie). (Bukhari, Muslim).

Statement contrary to fact is lie. To copy a thing without research is sin (Anfase Isa). It is enough for lying to repeat everything that you hear. Lie will take you to hell. False witness is three times equal to 'Shirk' (polytheism). The prophet (Sal-am) saw in his dream that a man is standing and other is sitting. The standing person has an iron instrument for cutting. He cuts his face till it reaches the throat. The face recovers. I asked Gabriel who is he? He replied liar. This will happen with him till the day of Judgement.

(Nisai, Ibne Majah, Abu Daood, Tirmizi, Heavenly Ornaments).

(256) Cure for Lies

Lying is within your limits. When you use courage and leave it and make a habit of it then you will not be able to do it. This is the cure. (Ashrafus Sawanih).

(257) To be Rude

The Mujaddid said, I am very rude.

The Mujaddid replied, there is often an intermixing of nature and habit. By means habit is changed but nature remains the same. Don't mix them. Keep a cure of all which part becomes weak thank God and try for perfection.

The solution is this. At the time of attack keep in mind, with effort keep the action. You will find some

part weakened some not. Pray for the former.
(Tarbiyatus Salik II: 177).

(258) Cure of Excessive Talking

I talk too much said the Mureed.

The Mujaddid replied remove the happiness and the fervour by opposite thing. Think of death, tomb, Barzakh, day of Judgement, Sirat, punishment or sin or read a similar book in loneliness.

If terror terrorize you, think of mercy, hope in Hadith books.

Normalcy will come this way nicely. (Ashrafus Sawanih).

(259) Cure of Controlling your Tongue

Don't advise anyone for a few days. This will produce normality. If it is obligatory to advise, ask somebody else to do the advising.
(Tarbiyatus Salik II: 168).

(260) Lack of Blessing in Useless Deeds

Useless actions and deeds lead to sin. For instance, a person comes and asks when will I go there ? This question puts pressure on me and this is a sin. If he is a sincere person it worries me why should he ask such a question. Useless actions end up in sin.
(Ashrafus Sawanih).

(261) Remember Allah when in Useless Company

Tongue leads to sin if left free. Therefore, if a few people gather together, let them do Zikrullah and Zikrur-Rasool. There is a Hadith in Tirmizi when people

talk in a group and do not do Zikrullah and do not send Durood on the holy Prophet (Sal-am) it will be a sad meeting for them on the day of Judgement. At least say this: "Subhana Rabbika Rabbil alameen." This will take care of everything in the meeting.

XLVI. BACKBITING

Allah has said in the holy Qur'an: "Wa la yaghtab badokum bada" (do not backbite one of another).

And the holy Prophet (Sal-am) has said, "Al-gheebato ashaddo minaz Zena" (Backbiting is worst than adultery).

Backbiting someone that he may dislike even if it is true is sin and if it is not true, it is slander and worst. Copying someone looking with one eye. Walking like a lame is also backbiting and even worst.

Backbiting is bad according to Qur'an and Hadith. Worldly trouble is that it brings out quarrel. Religious trouble is that or the day of Judgement he will get his virtues, when he forgive it, it will be forgiven.

(Taleemuddin: 102).

To stop backbiting take courage, and afterwards seek his forgiveness which is the most important part of the cure.

(262) A Wonderful Practical Cure for Backbiting

Inform the person whom you backbite. In a few days it will be cured. (Anfase Isa).

(263) Cure for Backbiting and Eating too Much

Do not talk without thinking. This comes to memory

by thinking. Then think this talk is not a sin. Gradually this will reform.

Eating too much (beyond satisfaction) is harmful. Think about it and reform. (Tarbiyatus Salik I: 314)

(264) It is Better to be Quiet than Backbiting

Don't just change the subject, but be quiet. (Tarbiyatus Salik II: 185).

XLVII. NATURE OF ANGER AND FURY

In order to revenge blood circulation should go up in anger.

The holy Prophet (Sal-am) said a big wrestler is not one who defeats the people but one at the time of anger controls his self. Strong is one who controls anger. He controls anger, not anger controls him but follow the Shariah. It is natural for blood to circulate. There is no harm in that. But Allah has given human beings control, not use control is unhuman. Anger is also useful if according to Shariah.

Anger is beyond control but to act according to anger is within our control. It can be omitted from action. Things within control needs power. By controlling the matter weakens and leaving it is not difficult. Use of power is bit difficult.

A ruler, teacher, owner of the house should not rule when angry. After anger is gone punish justly. If a Kafir Zanmi is unduly punished Allah and His Prophet will ask for revenge. You should be careful in giving punishment.

If you have natural anger afterwards ask the

person to forgive you in public. This will be a lesson. Do not be quick in saying and doing. Ask for pardon if done wrong. Read Aozo billah, drink cold water make ablution, sit down or lie down, do something different, read a book or separate the man.

Think that Allah is powerful. He can punish me for my mistakes. Think that without Allah's permission nothing happens. (Taleemuddin: 81).

(265) Cure for Anger

To act according to anger is not wrong in all cases but most often this exceeds the permissible limit so some permissible limit is stopped. At the time of anger do not talk. When pressure is reduced talk.

(Tarbiyatus Salik II: 131).

XLVIII. NATURE OF MALICE AND RANCOUR

When you can't take revenge in anger, there is a hard feeling in the heart called malice.

(Taleemuddin: 81).

The basis of malice is anger or sweet anger. Its basis is anger. Malice is many sins in one. It keeps growing in the heart and produces ill-feelings.

If you do not want to meet somebody, this is not malice and not sin. In ill-feelings you try to hurt him and this is malice, the sin.

In Hadith, the holy Prophet (Sal-am) has said those with malice are not forgiven. On Monday and Thursday people's deed-sheet is presented to Allah everyone seeking forgiveness is forgiven except those with malice, or those with enmity on worldly grounds but those on religious grounds are exempted. As in Hadith: "Al-

Hubbo lillahi wal bughzo lillah."

They do not sit with Allah's disobedient servants, talk with them and close their eyes when they see them. The holy Prophet (Sal-am) has prayed, O Allah ! do not let a disobedient servant kind to me that I may love him for his kindness. (Tableeghe Deen: 26).

If your opponent suffers or gets hurt think that this happiness can be controlled and pray that this is controlled.

Sometimes if you have been hurt by someone then say that you have hurt me and do not follow up. This cleans the heart.

If you have malice towards somebody develop friendship, shake hands and the malice will be gone. (Taleemuddin: 81).

XLIX. NATURE OF JEALOUSY

Somebody is well off and you wish his good condition disappears is jealousy.

There are three stages: (i) Natural cause, in which man is innocent. (ii) Action on this desire, in which man is sinner (iii) Oppose the desire, in which man will be rewarded.

Jealousy is due to pride, he does not want Allah to give to others as he does not give to others. It is alright to wish he keeps it and he gets it too. (Tableeghe Deen: 47).

(266) Procedure and its Cure

The purpose of jealousy is to find fault with him and hate him, therefore try your best to oppose this.

Praise him though it hurts you but you have control over your tongue. Talk politely, show sorrow over his loss. Give him gifts sometimes and begin with salam.
(Anfase Isa: 169-170).

Treat him politely. This will produce love for you. He will act accordingly and this will produce love for him and jealousy will be gone.

(267) Cure for Pride and Malice

This will cure both pride and jealousy. Do "dua" for him after every prayer. Show respect to him. Praise him in public.

L. NATURE OF EXTRAVAGANCY

To buy something without need or to spend is extravagancy (Dawate Abdiyat: 123) and it is exceeding the limit. (Kamalate Ashrafia: 34).

Actual need is one that stops worldly or religious essentials. It will cause trouble. This spending is permissible and even essential. And the supposed need which is greed is sin in the hereafter as well as this world has seen many losses.
(Basaire Hakimul Ummah: 452-453).

LI. NATURE OF MISERY

Not spending according to Shariah or habit is misery. Oppose it. If beyond means then no harm done. If within means then it is misery.

Needs that come up all of a sudden have to be fulfilled. In Hadith, money spend to protect your respect is charity. If a rich man fears a poet will rebuke him and he gives him some money to silence him, this is

charity, otherwise it will be misery

(Tableeghe Deen: 52).

LII. NATURE OF GREED

Attention and inclination in the world or hearts business with money is greed. Changes the attention to Allah, the Beloved and this will end or reduce greed.

(Kamalate Ashrafia: 93).

Greed is the mother of all diseases. It leads to fighting, trouble, holding other people's money, adultery is the greed of pleasure, pride or position greed and other diseases.

One wish is fulfilled, other starts and every greedy person is unhappy.

(268) The Cure

The procedure is to reduce the expenditure and do not worry for the future and think that greedy person is always wretched. Read chapter on Love of the World now. (Taleemuddin: 82).

(269) Another Point

If you wish you had something like another person losing it then add to your wish that you will give it to someone else as soon as you got it.

(Tarbiyatus Salik II: 140).

"Ishrafun-Nafs" is such waiting that if you don't get it you get angry. For saints this is bad, for others it is alright.

(270) Cure for Suspicion and Distrust

Think that Allah has prohibited suspicion and

distrust so it is a sin, punishable by law. How will you bear it? Repent and pray to clean your heart and pray for him. Do it three days, if it last go to him and ask him to forgive you. (Tarbiyatus Salik II: 111).

(271) Cleaning of Heart and Self

Bad morals can be controlled as follows:

(1) Don't do them intentionally. Consider it bad. Don't follow up "Waswasa" is unintentional and not harmful.

(2) Bad morals should disappear depends on struggle and long loneliness.

(272) It is Good to Hate a Thing that Keeps you away from Allah

Hadith: "Abdullah bin Abu Bakr reported that Abu Talhi Ansari was praying in his garden which pleased Abu Talha whose eyes kept moving with the bird and he forgot how many Raka'h he prayed. He felt very sorry for this and came to the holy Prophet (Sal-am) and told the story and said this is for Allah, spend where you please.

The saints used to isolate something dear to the heart of their Mureed for that reason.

LIII. SELECTIONS FROM TARBIYATUS SALIK

(273) Merits and Advantages

Qur'an: "Wa lakin koonu rabbaniyeen."

Letters that came were copied and published as a curriculum. The more diffficult ones were compiled

in Imdadul Fatawa.

(274) The Replies are from Allah

I could not have written this from my knowledge. This is Allah's mercy and help. When I hear the answers to questions, I am surprised. If you ask the same question to others, then you will know their worth. These are blessings of my Shaikh Hazrat Haji Imdadullah Saheb.

(275) The Path to Allah is as Numerous as the People

The real objective is to come near to Allah with a weak relationship with people and strong relationship with Allah developed by any means, lot of Zikr and Nawafil or sickness, unhappiness, humility is a short cut with spiritual progress there. Do how much Zikr you can and less or not if you can't.

Self wants the results of Zikr in this world but this is a mistake. The real place is the hereafter. One who realizes this point gets pleasure and acceptance and one who missed the point is worried all his life.

(At-Takashuf: 25).

(276) Explanation of "Man Araf Nafsahu faqd araf Rabbahu"

In the first place there is doubt about its being a Hadith. There are various methods of recognizing Allah and this is one of them here. Have faith in attributes of perfection of Allah which are more to be seen in yourself but self is not the objective, all attributes are equal. (Basaire Hakimul Ummah: 464).

(277) Contemplation of Allah is not the object itself but a source of the Objective. (Tarbiyatus Salik II: 216-217).

(278) The Secret behind the Agony of Death of the Holy Prophet (Sal-am)

This is to say that the reward was increased and on this you can imagine the agony of death. This could be done to strong relationship with the Muslim nation and higher temperature with the strength of bearing.
(Tarbiyatus Salik II: 283).

(279) The Nature of Lack of Faith

I fear lack of faith but do not like my present situation and pray that perfect faith, sincerity was known to me. He does not like enmity with the faithful.

(280) Distinction between a Calaim and a Statement of Gratitude. (At-Takashuf : 32-33)

(281) Removing the Doubt on the Meaning of Faith (Tarbiyatus Salik II : 296)

(282) A Reply to the Salvation depending on Deeds, not on Faith.

(283) Suspicion of being Unfaithful

A man said: I find no difference between me and an atheist. I have no faith, on Islam.

The Mujaddid replied this is a sign of perfect faith. Some companions of the Prophet had this feeling. Congratulations with this similarity. You would get so much rewards in the hereafter, that you wish you had more hardship. (Tarbiyatus Salik II : 399).

(284) Following the Sunnah is a Great Blessing

I find Sunnah a great thing. But in my deeds I find a shortage of Sunnah. But this is received by satisfaction that he is kind to his weak Ummah.

(285) Following the Tradition of the holy Prophet (Sal-am) is the best thing

In Tahajjud do not fix Surah or Surah Ikhlas 3 times Follow any Surah as this is Sunnah.

(Tarbiyatus Salik VI : 57).

(286) The Feeling of Brilliance or Saintliness on doing Good Deeds is a great Blessing.

(Tarbiyatus Salik II : 276).

(287) Hadith: A Doubt and the Reply. (Tarbiyatus Salik II: 276)

(288) Flow of Ideas and its Cure

The Mujaddid replied when evil ideas come, change your thought to something good and pay attention. If still evil thoughts come then it is beyond control as two different thoughts cannot come at the same time. If you forget to turn to something good, repent. (Tarbiyatus Salik II : 397-398).

(289) Recite Durood Sharif, small or big, whichever interests you.(Tarbiyatus Salik II : 369).

(290) More Absorption towards the Shaikh than towards the holy Prophet (Sal-am). (Bawadirun Nawadir: 66)

(291) To Seek for Peace is not Contrary to Resignation and Entrusting. (Tarbiyatus Salik II: 95)

(292) Research on Oneness and Multiplicity of Hidden Relationship

Relationship is one, its colour are different. It is possible two Chishtis may have different colour and a Naqshbandi and a Chisti may have same colour. A Shaikh and Mureed may have different colours.

(Bawadirun Nawadir : 61).

(293) If Something is left out because of Excuse, in its place are worries etc.

Do 'dua' that worries be gone. Follow "Tafweez". Thank Allah when worries are gone. In both condition keep on working. (Tarbiyatus Salik II : 366).

(294) Convassing for Prayer and Jama'at Cure for Hardship

The right of Tableegh is fulfilled by saying once or twice, maximum three times, more than that is not required on which "Wa ma alaika amla yazzakka" is advised.

(295) You should not be Disinterested in Comfortable Thing

The interest should be converted into religion not against it, says Omer.

(296) Fear of Death is really Fear of Allah

Because if believer knew after death is salvation, he would not have feared death. Some people have naturally no fear before death but it is not essential nor its absence worthy of concern.

(Tarbiyatus Salik II : 230).

(297) Fear of death at the death-bed actually reminds you of the Greatness of Allah. (Basaire Hakimul Ummah: 482-483).

(298) Consider the Favour of Allah as a Great Blessing. (Tarbiyatus Salik II: 58).

(299) Cure for Lack of Interest in Deeds

If the reason is weakness of brain then medical cure is needed, if these are lot of worries and work at home then some reduction is needed, or reading books of stories of saints for example "Tazkiratul Auliya" "Maqasidus Salehin", etc.

(Basaire Hakimul Ummah V: 213).

(300) Omission of optional is not from Satan. Tarbiyatus Salik I : 21).

(301) At Times of Physical Difficulty Worship carries more reward. (Tarbiyatus Salik II : 481).

(302) It is not a Sad thing to have a Change in likening and dislikening of the Physical Thing. (Tarbiyatus Salik V : 121).

(303) Distinction between Revenge and Prayer for Revenge. (Bawadirun Nawadir).

(304) To consider your Position bad and not to interpret otherwise is also a kind of Repentance. (Tarbiyatus Salik II : 302).

(305) Slight Worry Carries Reward. (Tarbiyatus Salik II : 233).

(306) The Nature of Permanent Deed

Even if you miss sometimes the Zikr (with excuse) it is as good as not missing at all. Keep the spirits high even if you miss some day and this way you will succeed one day. (Tarbiyatus Salik I: 365).

(307) There is wisdom in the Mercy of Depriving Prayers and Zikr from full attention

This produces humility. (Tarbiyatus Salik II: 380).

(308) It is Beyond Control to have a lot of Worries in Prayers and Zikr

Remember Allah. Do Zikr.
(Tarbiyatus Salik II: 238).

(309) Lack of Planning is also a kind of Planning

Next to "Tafweez" this is a blessing.
(Tarbiyatus Salik II : 277).

(310) There is no harm in Physical Trouble from Lack of Planning. (Tarbiyatus Salik II: 368).

(311) Complaint towards Allah is not Bad

But do repentance. (Tarbiyatus Salik II : 370).

(312) Cure for Diseases of Soul

The cure is within your bounds which requires effort, and without your bounds. The latter comes by sadness or some defect in obligatory prayers. Don't worry, keep on working. (Tarbiyatus Salik II : 36).

(313) Despite considering yourself Nothing when you see sin in someone you Consider

yourself Good and its Cure

Think of two things. May be his sin is not real and there is an excuse for that or may be he has some such virtue which exceeds my virtues.

(Tarbiyatus Salik II: 133).

(314) It is not right to suggest a cure for a doubtful evil by yourself for a beginner. (Bawadirun Nawadir : 950-951).

(315) To consider onesel of a Special Rank

This is bad manner. This is like saying I have served the king so long and he has not yet made me his son-in-law. (Tarbiyatus Salik II : 251).

(316) Difference between Prayers Obligatory and Optional

Don't worry. Keep on praying, both ways are right. If you find more pleasure in Tahajjud this is beyond control and good. (Al Badaye).

(317) It is not Right to Examine a Deed in too much Detail

It is enough to examine them vaguely and be satisfied with what you have been given whether seizure of soul (Qabd) which is better than "Bast". Like a bag of leather sometimes you fill water to drink or air to swim both are important and useful.

(Kamalate Ashrafia No. 1014).

(318) It is a Deed from Satan to omit a good deed for Fear of Show

Do it. (Kamalat-e-Ashrafia No. 1096).

(319) To be Incoherent in Daily Recitals

Repent. You would have thought otherwise that you don't miss your Zikr, you would have thought yourself worthy of reward, if you would not have been rewarded you would have thought what is wrong with it. Humility develops in incoherency.

(320) Do Not worry too Much from Bad Ideas

Coming of bad ideas does not mean you are bad. Satan puts bad ideas in your ear. You don't like it, you will be rewarded. You have no choice. Your ranks are increased. (Ashrafus Sawanih I).

(321) Intentions carry Reward

Repent and then start work. Don't think of weaknesses all the time. (Anfase Isa II).

(322) Children and Livelihood are good Deeds too

Don't love your children so much that you don't care about your religion or obligatory deeds are in jeopardy. This permissible love is also reduced from a believer at the time of death and Allah's love is supreme at death. (An-Noor Ramadhan 1359 A.H.).

(323) Consider it a result of Your Sin your Physical Loss. (Tarbiyatus Salik II: 362-363).

(324) Protection of Wealth is Worship

Specially when there is no other source of income. Read stories of saints even for 5 minutes.

(Tarbiyatus Salik : 1246).

(325) In Prayers Remembrance by Heart doesn't Matter

Do not move the tongue. You may imagine Surah Al-Fatiha better. (Tarbiyatus Salik II : 246).

(326) Control of Un-intentional Matters

If you can't get up at Tahajjud pray after Isha. Patience, prayer with repentance is needed.

(Tarbiyatus Salik II: 268).

(327) Signs of Being Perishable.

(Tarbiyatus Salik II: 304-305)

(328) For Lack of Sustenance public may read recitals (Tarbiyatus Salik II : 414)

(329) When people Harass you and you are Troubled, this is no Sin

Struggle is needed to control your trouble, then it will become a habit. (Tarbiyatus Salik II: 445).

(330) Don't wait for Events and Situations

More or less everybody sees them. Sometimes you feel like crying, sometimes you are restless, sometimes love for Allah is very strong, sometimes it develops by reading stories of saints. (Tarbiyatus Salik II: 335).

(331) Treatment of the Diseases of Self

A 'Mureed' enquired. Another shopkeeper has opened his shop near me and takes away my customer which hurts me. The Mujaddid said this is not a sin, but I do "dua" for you.

(Tarbiyatus Salik II: 151).

(332) Follow the Intention of Shariah and not your own selfish Intention

Follow Shariah. (Tarbiyatus Salik II: 202).

(333) The Prayer for Patience is a Prayer for Worries.

(Tarbiyatus Salik II: 259-260).

(334) The Perishing of the worldly Things is a Treatment of Desiring them

But for religious things it is good. Don't you want someone to lose a blessing for you to get it, that would be jealousy and Haram. (Tarbiyatus Salik II : 212-215).

(335) Not to Thank on Present Blessings could lead to their Loss

Thank Allah for everything. (Tarbiyatus Salik).

(336)To pray for Mother's long life is not contrary to usual Death. (Tarbiyatus Salik II : 243).

(337) Laziness is due to Constipation of the Soul or Qabdh. (Tarbiyatus Salik II : 319).

(338) Reform of the Situation doesn't depend on the Revelation

Prayer and reformation of the present situation comes on the heart of Shaikh.

(Tarbiyatus Salik II : 320).

(339) In the Prayer Thought of other than Prayer is not Harmful, if Necessary. (Tarbiyatus Salik II: 334).

(340) It is against Sunnah to Pray briefly for Welfare of the Worlds in Prayer. (Tarbiyatus Salik II : 254).

LIV. 100 SELECTION FOR MAULANA ASHRAF ALI THANWI

(341) A Letter

1. A student need the virtues of Qur'an reading and wanted to cancel all other Zikr in its favour. The Mujaddid replied there is attraction in a variety otherwise you get tired of it. The earlier good people did not do that.

2. A student wrote his heart was free of love. He asked intellectual love or physical love. Latter is not harmful former has no sorrow. That will be the day of mourning when you think you have become what you ought to be. The Prophet used to say, "Ma 'abadnaka haqqa ibadateka" (We did not worship you the right of your worshipping).

A student wrote before and after Zikr and Prayer this thought came you are not going to become a saint why work so hard. Follow the rules, salvation is on mercy. The Mujaddid replied deeds are not for salvation but the right of the Owner on His servants.

3. A student wrote I do not think myself greater but want not to be insulted. This is the order in Shariah "La yambaghee lil Mumine anyazilla nafsahu." This is the usual thing. When situation becomes different he considers insult to be dearer than respect. Don't wish if you don't have it. Don't remove it if you have it.

4. A man said: I have no physical love for worship and no physical love for sin. He replied it is alright. Intellectual thing is alright. By continuous action physical love and hatred also develops. If not, no harms done.

5. Weak people cannot do small Zikr or Prayer in time. This is bit beyond their control. Keep on trying you will succeed one day.

This is meditation (347) at the time of the constipation of the Soul.

LV. PEARLS OF WISDOM

6. A student asked a recital which will increase worship and decrease sin.

The Mujaddid replied both are within your bounds and require no recitals. Try your best and to ease there are struggles which is opposition to self which brings about ease if done consistently and considerably. Now Shaikh diagnoses selfish diseases and means of struggle.

7. A student said he considered his sins bad and worthy of quitting but he does not find such hatred with his self as with others who sin. I suspect pride.

This is not pride was the answer. Intellectual hatred was there too. This is man loving his self more than others. Quite natural. (Tarbiyatus Salik : 152).

8. A poor person asked that the happiness of the world does not depend on good deeds and that of the hereafter also on mercy then why the struggle of good deeds, Zikr, Tahajjud. Just hold on to the pillar of Islam. I don't feel like praying because what happened to the earlier prayers but I read Munajate Maqbool. I don't feel like Zikr but complete the court.

The total cure, said the Mujaddid, is to consider these "waswasa" bad and do not follow them. They will disappear by themselves and if they don't, you will be rewarded for struggle. Remember that the

objective of good deeds is not worldly benefit but the happiness of the hereafter and the basis is mercy but that does not mean deeds are suficient but this is the effect of mercy. Who does not do the deeds will be legally devoid of mercy. Interest is no proof of acceptance it effects the health. Prayer is always accepted. You get the best for you. Sins are likewise bad, harmful and painful. Keep yourself busy in worship, stay away from sin. Consider the pleasure of Allah as the objectives, whether it appears here or there.

(Ashrafus Sawanih II : 148-149).

9. Meditation at the Time of Terror

If you have terror and bad opinion with yourself then think we are imperfect, sinners, just like the salvation of perfect ones will be that of repentant ones. If not in the first instance then after punishment. So say a lot of Allahummagh firli (Ashraful Masail).

10. A Mureed wrote the desire of sin after subsiding has risen again. The Mujaddid replied this happen to everyone and calls for second struggle the effect will be strong. In doing the Zikr there is no opposition but a lot of attraction for sin. Follow the earlier advice. In the season of fever drink the medicine, don't try not to have fever. (Ashrafus Sawanih II).

11. A Mureed wrote, I am trying to develop Zikr in my heart that I could not forget Allah and other may not enter my heart.

The Mujaddid said I do not have this nor want it. Because I won't be free and would become helpless.

12. Somebody wrote he has position love. He wants people to praise him. Praising give happiness.

Somebody serves me but don't praise me, I don't like it.

He replied, every cure requires struggle, the selfish wrong doing and the practical opposition to it. First think of the evils of this and the vice, say it with tongue, address yourself that you are in trouble. Presence of your weaknesses and address to yourself, if they knew them how much world they have hated you. Stop him one who praise you. Show respect to people who are considered mean.

13. Somebody wrote that he found the inference of pride in him. The Mujaddid replied that man is responsible only not to act accordingly. The influences disappear or weaken, man is not responsible for them nor is this easily possible. Nor you have the time because of education. Keep in your heart that you are the lowest. Keep your sins in mind. Those whom you hate, do salam first, meet with respect, even if it hurts the self. Hurting is beyond limits, it is alright but bad moral is under control. So control it. This will weaken it.

14. Agreement with death means lack of objection on death. If you do not feel the pain it is physical pleasure. If the pain is there it is intellectual pleasure. You are not responsible for the former but for the latter. Think of the mercy of Allah and wisdom in these cases. (Ashrafus Sawanih II : 152).

15. A student asked about special relationship. He said it means connection, relationship literally and intellectually permanent worship, Zikr all the time, acceptance and pleasure as between a lover and a beloved. His company would produce love for the hereafter and hatred for the world. More religious

people come to him than irreligious ones. Can atheist and Fasiq be man of special relationship. He said, No !

16. Any worship, make it perfect - this is "Sidq". And in the worship do not think of other things, it is sincerity. This depends on knowing what you are doing and what you are avoiding and the correct intention and action. For example take prayer, must be according to Shariah, with sincerity, not for show, not for pleasing others etc. (Basaire Hakimul Ummah: 528).

LVI. MASAILUS-SULOOK FROM HOLY QUR'AN

For similar Treatise on Hadith read At-Takashuf and At-Taharuf.

(342) Complete Monotheism

Allah says in holy Qur'an: "Qul inna salati wa nosoki wa mayhaya wa mamati lillahi Rabbil alameen" (Surah Al-Inam) (Say most certainly my prayers, all my worship, my life and my death all is purely for Allah who is Lord of the Worlds).

(343) Revelation and Curtain

Allah says in holy Qur'an: "Wa la yatoonas Salata illa wa hum kusala" (Surah Taubah) (They do not pray except with defeated self). These people are devoid of the pleasure of servitude and curtained by the observation of the beauty of the creator. Mohammad bin Fazl says one who recognizes order gets up happily and peacefully and one who does not recognize order gets up lazily.

(344) Monotheism of Deeds (Attributes and Personality)

Allah says in holy Qur'an: "Wa anfoo be-ahdi oofe be-ahdikum" (You fulfil my promise I will fulfil yours). (Al-Baqarah).

First I say Kalimatish Shahadah and Allah protests over life and property and the end is our "fana" and fana from fana and decoration from Allah with attributes and names.

It can be said in the first place from us in monotheism of deeds next of attributes next of personality and on the salik comes what he deserves of wisdom and morals.

(345) In the Attainment of Hidden Deeds the Evil of Haste

Allah says in holy Qur'an: "Kullama adha-a lahum mashau feehi wa iza azlama alaihim qamoo" (A lightning struck and there was light, they started walking and then there was darkness and they stood) (Al-Baqarah). One who worships in "Bast" and leaves in seizure of the soul is like that.

(346) An advanced Person need not be unaware of Satan's Tricks

Allah says in the holy Qur'an: "Fa azallahomash Shaitan" (Satan deceived Adam and Eve). They were free from atheism. They repented to their best ability and were accepted.

(347) The Treatment of Allah on the Mistakes of His Lovers

Allah says, "Thumma taba alaihim" (Then forgave

him). When they sin they are punished by a curtain and later forgiven. (Surah Taubah).

(348) The Mistake of following Selfish ways in Personality and Attribute

Allah says in holy Qur'an: "Wa ma yattabeo aktharohum illa zanna" (Taubah) (Most of them are following their selfish ways).

From this the "Ulema" following "Rasm" (or custom) are very little safe.

(349) An Easy way of Acquiring fear of Allah

Allah says in holy Qur'an: "Wa innaka lakabiratun illa alal Khashieen allazeena Yazunnona annahum mulaqoo rabbehim wa annahum ilaihe rajeoon" (Al-Baqarah). Fear makes prayer easy. Hoping to meet Allah and returning to him make it easy to fear.

(350) Remembrance of Allah brings Satisfaction of Heart

Allah says in the holy Quran: "Ala bezikrillahe tatmainnul Quloob" (Ra'd). This is due to light which Allah puts on the heart of believers which removes worries. (Ar-Rooh).

(351) The Rules of Shariah are never Cancelled

Allah says, "Wa bud Rabbaka hatta yateyakal Yaqeen" (Al-Hijr). Worship Allah until you die. At any stage in Tariqah. Shariah is not cancelled.

(352) Solitude being the Condition of Availability

Allah says in holy Qur'an: "Faoo ilal Kahfe yanshur lakum Rabbakum minr Rahmatehi" (You got and take

refuge in the care. Your Lord will spread His Mercy upon you). (Surah Al-Kahf). Go into solitude, Allah will have mercy upon you.

(353) Company of Poor People and Friends of Allah is Recommended

Allah says, "Wasbir nafsaka Ma'allazeena yadoona Rabbahum" (Keep yourself confined with people who worship day and night their Lord for His pleasure).

(Al-Kahf).

(354) Plenty of Wealth and High Position is not Sign of being Popular with Allah

Allah says, "And we put clouds above them and sent them birds to eat. They didn't do any harm to us, they harmed themselves."

Despite sin appearance of blessing is sin called "Istidraj". Many ignorant Sufis are in this mistake.

(355) The Mistake of Walking Person concerning his Position

Allah says, "Some of them say if Allah will give us by His Mercy, we will give charity and do good deeds." (At-Taubah). They fail in the test. They misunderstand their position.

(356) The Secret of the Acceptance and Rejection of a Walking Person in the Path of Allah

Allah says in the holy Qur'an: "Wa aakharoona murjauna li amrillah" (Taubah) (There are others whose

dealing is postponed till the coming of Allah's orders). Sometimes "Salik" is left between fear and hope. This has many secret advantages.

(Basaire Hakimul Ummah: 535).

(357) Proof of Inspiration and Revelation

Allah says, "Wa allam naho min ladunna ilma" (Al-kahf). We taught him a special knowledge from us. There are such secrets not known by intellect, Shariah or seizures but by"Ilham" as to Khidhr.

(358) Strengthening of the Hearts of Friends of Allah

Allah says, "Wa rabatna ala quloobehim" (Al-Kahf). (We have strengthened their hearts.) This is what happens to a true "Salik" until he reaches Allah. Those who try for us, we will show them our way.

(359) Rights of those Responsible for Blessings

Allah says, "Anishkur li wa lewalidaika" (Luqman). Thank Me and your parents this thank includes teacher, Shaikh, Parents all of them. But when they oppose Shariah don't follow them.

(360) The Worldly People dislike Pure Monotheism

Allah says, "When only Allah is mentioned in Zikr they become sad who don't believe in the hereafter. When others are mentioned they are pleased. This is what happens with ignorant Sufis."

LVII. MASAILUS-SULOOK FROM HADITH

(361) Secret Knowledge

Ibne Abbas narrates that the holy Prophet (Salam) said whoever worships Allah with sincerity from his heart to his tongue appear streams of knowledge (said so Razeen). This is the basis of "Chilla Nasheeni" among saints.

(362) Cure for Superstition in Prayer

A person asked Qasim bin Mohammed that he had lot of superstition in prayer. He said finish the prayer like that. This will not go even if you repeat and repeat. Therefore, ignore it. (Malik in Mishkat).

(363) Treatment for Removal of Temptation

Tell Shaitan I have prayed and that's it. Even if incomplete, Allah will forgive or accept. He is very kind. I don't follow your advice of repeating it now and then. (At-Takashuf: 440).

(364) Presence of Mind in Prayers

Aqbah bin Amir narrates that the holy Prophet said any Muslim who does ablution well and then stands up, prays 2 raka'ah with his heart and face attentive but paradise will become obligatory for him. (Muslim in Mishkah).

The action and the statement in prayer should be with intention and this way he will not think of non-prayer and will be in perfect unison. His body parts will also be same.

(365) Selflessness in Blessing

Omer bin Maimoon Al-Adur narrates Omer sent his son Abdullah bin Omer from his death-bed to Aisha asking her permission to bury Omer next to his two companions in the room. Aisha said I have selected the place for me but I prefer Omer over me and allow him.

From this follows that a saint came for prayer and his disciple in the front row moved back to give him room.

(At-Takashuf, Basair-e-Hakimul Ummah: 541).

(366)For Salvation one needs deeds, Relationship with Saints is not enough

Abu Hurairah narrates when the verse "Wanzir...." i.e. let your near relatives be afraid of Allah's punishment then the holy Prophet called the Quraish. In this he said to Fatimah save yourself from Hell, because I have no right to save you from Allah.

(Muslim in Mishkat).

Some people says we are descendants of saints or are "bait" in that family and are ignorant of reform of beliefs and deeds. This Hadith strikes at the root.

(367) To Pray c/o Saints

Umayya says the holy Prophet used to do "dua" for victory c/o poor people among Muhajereen.

(Mishkat).

To pray c/o the saint is common so is reading "Shajarah". (At-Takashuf: 446).

(368) Service to Please the Saints is not a Show

The holy Prophet (Sal-am) said to Abu Musa had you seen me last night you would have been happy. I was listening to your Qur'an. You have the good voice of David (Bukhari, Muslim, Tirmizi). Abu Musa said, O Prophet! if I have known it, I would have read it better (Muslim). To please the heart of saints and Muslims is worship. This is not "Rya" or show. (AT-Takashuf: 457). This Hadith proves that.

The Elders should not be careless of their Reform:

Abu Emamah says one hot summer day the holy Prophet was going to Baqee' and people were walking behind him. He sat down, let the people pass by (which he did not like). (Ibne Majah).

LVIII. SOME PRINCIPLES OF TARIQAH

(369) Nature of six Anecdotes

(Basair-e-Hakimul Ummah: 553-555).

(370) The Nature of Contemplation

(Basair-e-Hakimul Ummah: 555-556).

(371) Difference between Pleasure of Soul and Pleasure of Body

The Mujaddid said, I will tell you the difference between the two so that those who do Zikr are safe from deceit and do not ask for pleasure of body. Remember, from Zikr, Shaghl, prayer you get subtle situation. They do not come all of a sudden and keep on progressing. Pleasure of the body is sudden and after the man gets out of the limits of Shariah though

he is excused, neither they long last. Pleasure of the soul is described in a Hadith. "The coolness of my eye is in prayer which means pray peacefully, quietly, not in a haste, do not get involved in anything else while praying, and without prayer there is no happiness. Time has come for prayer and heart is anxious. This is sincerity and Ihsan. What comes in the middle like absorption come all of a sudden and full of "waswasa".

(Basair-e-Hakimul Ummah: 556-557).

(372) Control of Bad Morals

(Basair-e-Hakimul Ummah : 557-559).

(373) Signs of Pride and its Cure

(Basair-e-Hakimul Ummah : 559-561).

(374) Another Case of Pride

(Basair-e-Hakimul Ummah : 561-563).

(375) Selfish Interest due to Sin

(Basair-e-Hakimul Ummah : 563).

(376) Examine yourself all the Time

(Basair-e-Hakimul Ummah : 563-564).

(377) Way of Controlling Yourself

(Basair-e-Hakimul Ummah : 564-566).

(378) Need for Continuous Struggle

(Basair-e-Hakimul Ummah : 566-569).

(379) Sign of Acceptance of Remembrance

(Basair-e-Hakimul Ummah : 569-570).

(380) Singular and Plural Forms of Prayers

(An-Noor, Rajab, 1357 A.H.)

(381) You can say in Prayers as a Charity from Saints

(Basair-e-Hakimul Ummah: 571-572).

(382) Intellectual Happiness is Sign of Faith

(Basair-e-Hakimul Ummah: 572-574).

(383) There is no Harm in feeling bad on Remembering past Worldly Failures

(Basair-e-Hakimul Ummah: 574-575).

(384) Talking too much is due to cheerfulness and avoidance of public is a blessing in itself

(Basair-e-Hakimul Ummah: 575-576).

(385) Don't wait for Perfection if your Intention is Successful

(Basair-e-Hakimul Ummah: 577).

(386) Way of Perishing

(Basair-e-Hakimul Ummah: 577-578).

(387) The Hidden Way

(Basair-e-Hakimul Ummah: 579-580).

(388) For Success you need Demand

(Basair-e-Hakimul Ummah: 580-581).

(389) Three Rights and Duties of Service

(Basair-e-Hakimul Ummah: 581-583).

(390) It is Prohibited to go to Extreme in Worship.

(Basair-e-Hakimul Ummah: 583-584).

(391) Severe Constipation of the Soul is a Great Helper in the attainment of Service

(Anfas-e-Isa II).

(392) The King of Remembrance

(Basair-e-Hakimul Ummah: 585-586).

(393) Bait to the limit of Bait

(Anfas-e-Isa II).

(394) All Worries are not due to Sins

(Tarbiyatus Salik II: 199)

(395) Not to bear Trouble is not due to Weakness of Faith

(Tarbiyatus Salik II: 77)

(396) To Attain fear do not go to Extreme

(Tarbiyatus Salik II: 212)

(397) Knowledge of Personality is Knowledge of Faith and is Required

(Tarbiyatus Salik II: 68)

(398) Difference between Comparison Likening and Keeping someone away from Sin

(Tarbiyatus Salik II: 71)

(399) Comparison between the Two

(Basair-e-Hakimul Ummah : 597-604).

LX. TABLE-TALK

(400) Tasawwuf is Fardh (obligatory) and its Proof

The Mujaddid said seeking Tasawwuf is obligatory for all Muslim, because Allah says in the holy Qur'an: "Ittaqoollaha haqqa tuqatehi" (Fear Allah as he deserves). This is Tasawwuf. This is an order. Some expressed the doubt that this is cancelled, when this verse was revealed it became hard for the companions and they said O Prophet of Allah (Sal-am) who can fear Allah that much. It is beyond our scope, then this verse was revealed "Fattaqullaha mastatatum." Commentators write that this verse cancelled the first verse. The Mujaddid says this does not mean cancelling according to the definition of "Ahel Usool." Do it according to your means. Right away the perfect way is not ordered. (Basair-e-Hakimul Ummah : 605).

(401) Religious Knowledge is the Teacher of Moral

Without religious knowledge virtues of morals, high opinion, high mentality, normality of deeds, statements etc., is not possible. The knowledgeless rich people have no morals but because of riches there is a gathering of people and their weak points are covered. Molvi is Dervish or learned man with good deeds. In Beirut and Cairo there are Christian and Jews who are learned in Islamic studies, but they are not Molvi and Dervish. They are not Leaders of Islam.

(Basair-e-Hakimul Ummah : 606).

(402) Religious Knowledge and Moral Teaching

Removing morals from the curriculum has produced trouble. False saints have sprung who are looting the money. Books on morals should be included and the students should go to the true saints for learning manners and morals, then go to the public. The public will accept them and leave the false saints. "Qul ja-al Haqqa wa zahaqal batil" (The truth will come and the falsehood will go away). (Basair-e-Hakimul Ummah : 606).

(403) A Hadith Full of Faith and Deeds

Somebody said to the holy Prophet (Sal-am) the Shariah has become very big. Please tell me something I remember and follow. He said, "Qul aamanto billahi thummas taqim". (Say I believe in Allah and then hold fast to it). This includes everything: beliefs, worship, dealings, way of life, morals etc. (Basair-e-Hakimul Ummah : 607).

(404) Faith, Apparent and Hidden

To read the Kalima once and believe once is enough, repetition, show is not necessary for salvation. Believe in the heart once, declare once and do not oppose them. Zikr of Kalima will however, increase the ranks. If somebody could not say it with tongue once then in the heart is enough. It is sin not to say so if possible. He will be Kafir in the eyes of people, neither will be his funeral prayer, nor burried in the Muslim graveyard, but in the eyes of Allah he is Muslim. (Basair-e-Hakimul Ummah : 607-608).

(405) Nature of Faith

(Basair-e-Hakimul Ummah:607-608)

(406) Nature of Service

(Kamalat-e-Ashrafia).

(407) Obedience to the Prophet (Sal-am)

Prayer facing towards the Kabah is needed for Namaz in obedience to the Prophet (Sal-am).

(Basair-e-Hakimul Ummah : 609).

(408) Relationship with Allah is the Cure of Troubles and Worries

Do Istighfar, repent, read 500 times La haula wa la quwwata illa billahil Alyyil Azeem. All troubles will be gone. (Anfas-e-Isa).

(409) Modesty and Sense of Honour

(Anfas-e-Isa II).

(410) A Person Walking in the Path of Allah should not ask for Results and Fruits

(Ashraful Masail).

(411) Position in Public and Position in God

(Basair-e-Hakimul Ummah : 611-612).

(412) Estunate of Permission to teach and Educate others

A Mureed of a Shaikh can if he feels like trainee and educate others even if he has not been formally allowed to do So.

(Basair-e-Hakimul Ummah: 612).

(413) Always Deeds are Needed, not always Hidden Situations

(Basair-e-Hakimul Ummah: 613).

(414) One who Walks in the Path of Allah, and One who Dies not Walk

(Basair-e-Hakimul Ummah: 613-614).

(415) Easy Way of Attaining the Goal

"Wallazeena jahadoo" means thought, prayer, struggle, crying, humility, removal of pride, then is easy the goal. Without these success is difficult.

(Basair-e-Hakimul Ummah: 614).

(416) Experts find everything a mirror of Beauty of Allah (Kamalat-e-Ashrafia No. 35)

(417) Correct use of Allah's Blessings

(Kamalat-e-Ashrafia No. 1152).

(418) Poverty at Heart can be Combined with worldly Wealth

(Basair-e-Hakimul Ummah : 616).

(419) Seeking of Position is Stupid

(Kamalat-e-Ashrafia No. 492).

(420) Deeds are more Important than Knowledge

(Kamalat-e-Ashrafia No. 438).

(421) Worries are unintentional Struggles.

(Basair-e-Hakimul Ummah : 617-618).

(422) The Secret of Worries

(Kamalat-e-Ashrafia No. 1156).

(423) Sin is a very bad Thing

(Anfas-e-Isa II).

(424)Worries disappear by Allah's Pleasure

(Anfas-e-Isa II).

(425) Lack of Patience on Failure and its Cure

(Anfas-e-Isa II).

(426)The Nature of Love is Entrusting

(Basair-e-Hakimul Ummah : 620-621).

(427) Presence of Mind in Prayers

(Basair-e-Hakimul Ummah : 621-622).

(428) Even experts have Attack of a Situation

(Anfas-e-Isa II).

(429) A Person is Responsible for the Deeds under his Commands

(Kamalat-e-Ashrafia No. 484).

(430) Control of the Useless.

(Kamalat-e-Ashrafia No. 1221).

(431) Repentance on your Sins is not Foolish.

(Kamalat-e-Ashrafia No. 245).

(432) Difference between Selfish Ideas and Devlish Ideas

(Basair-e-Hakimul Ummah : 625).

(433) Blessings on the holy Prohet (Sal-am) is never Rejected

(Anfas-e-Isa).

(434) Deed on Permission and Intention

(Basair-e-Hakimul Ummah : 626).

(435) Secret of Happy Life

(Al-Ifadatul Yaumia).

(436) No one knows his End

(Basair-e-Hakimul Ummah : 627-628).

(437) The Fruit of Your Deeds

(Anfas-e-Isa).

(438) A Servant's job is to please Allah

(Basair-e-Hakimul Ummah : 629).

(439) Contemplation of Useful and Useless Deeds

Think what you are doing is useful in the Hereafter or useless. Think about it every time, walking, eating, talking, worry and angry, any movement or any quietness should be full of this meditation. God-willing there will be very few sins or none at all. You will be an awake sinner going to repent right away. If you know you have sinned, you would like to repent.

(440) The Will and Advice of Mujadid Thanwi

(1) I Ask my friends in particular and the general Muslim public in general emphatically that learning and teaching religious knowledge is obligatory on each one of them and teaching this to their children. There is no way in escaping from the worldly troubles which are plenty. Do not waste their time.

(2) I ask the students not to be proud of learning and teaching. Its usefulness depends on the company of Saints and Shaikh. Hold them fast.

(3) Stay away from the following: Do not anger and excessive sex. Do not rush things. Do not do anything without consultation. Do not backbite. Do not talk too much. Do not meet too many people, specially if you make them your secret-bearers is dangerous. Do not eat too much. Do not take loan without great necessity. Do not be extravagant. Do not pile up unnecessary goods. Do not be harsh. Be patient. Do not go to extremes in statements, actions food and dress. Do not be rude with rich people and do not mix too much. Do not seek them leaders for worldly benefit. Dealings should be clear. In narration and stories be very careful. Do not eat medicine without consulting a Doctor. Save your tongue from sin and useless things. Do not interfere in anybody's worldly affairs.

(4) Read Surah Yaseen or Qul Huallaho Ahad 3 times everyday for me but do not do any Bid'at.

(5) Do not attach themselves to the world. Do not be unaware of the Hereafter. Be prepared for death any time. Repent from morning sin in the night and night sins in the day. Fulfil the people's duties.

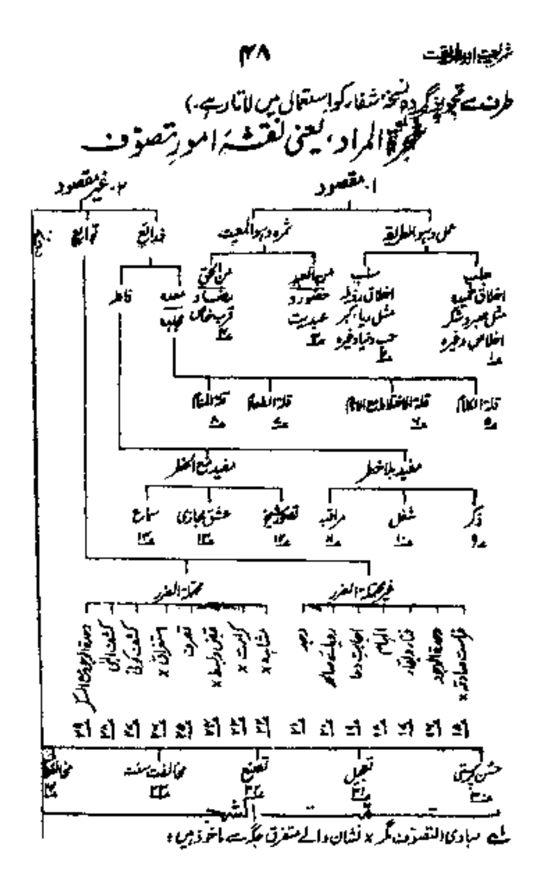
(6) Death on Islam is the best blessing. Pray for it after everyday 5 prayers. Thank Allah for the available faith. "Lain shakartum la-azeelannakum"! This is a good promise of good death.

(7) May Allah help those who translate the Mujaddid's Books from Urdu to English and Arabic as is much needed now. Ameen! Wa Sallallaaho alan Nabiyye.



G.T.C.

(441) Map of Tasawwuf:



(442) Salam and Shajarah

سلام

[illegible]
[illegible]
محمد عبداللہ (پالپچاوری)
لندن

زائرو عرض کرو تم مرے آقا کو سلام — میری جانب سے مرے قبلہ و کعبہ کو سلام

حسن جس کا ہے مرے حسنِ تصور سے حسیں — والہانہ مرا اُس حسنِ سراپا کو سلام

جس کی تعلیم سے پاتے ہیں شفا دل کے مریض — پیکرِ علم و عمل رشکِ مسیحا کو سلام

جس طرف سے بھی وہ گزرے ہیں جہاں بھی جب بھی — اس گلی کوچے کو اور وادیِ بطحا کو سلام

مجھ سے گمرہ کی ہدایت کو ہیں یکساں سارے — جملہ اصحابِ شہنشاہِ مدینہ کو سلام

میرے محبوب نے دیکھا ہے محبت سے جنہیں — سلسلے وار بزرگوں کو ائمہ کو سلام

قربِ سرور بھی عطا کر مرے اللہ مجھے — میری جاں اہلِ حرم، اہلِ مدینہ کو سلام

کیا عجب ہے کہ بہت جلد ہی طالب پہنچے
ہدیہ قلب لئے جانِ تمنا کو سلام

و صلی اللہ علی النبی ۵

A COMPLETE LIST OF THE SAINTLY LINE UP TO THE HOLY PROPHET

It is good thing to read and to have the family-tree ("Shajarah") of your preceptor or Shaikh. This help to develop a special relationship, affection and love for the preceptors of the Tariqah and the holy Prophet. This has, therefore, been in the practices of saints and their disciples of Islam. Reading after Fajr (morning prayer) or even once a week is good enough, after which recite Surah CXII (Al-Ikhlas or Purity) three times and pray Allah to bless their souls. This will strengthen your own soul and faith, and so will a similar recitation of Surah CXII and following prayer for your relatives and Muslim ancestors. This is an obligatory right of loves which they appreciate and like, and which will be helpful to you as well in your salvation and in seeking Allah's pleasure.

THE SHAJARAH

1. The Prophet Muhammad (Sallal lahu 'alaihe wa sallam). 2. Hazrat 'Ali (son-in-law of the Prophet, his companion fourth Caliph of Islam). 3. Shaikh Hasan Basri. 4. Khwaja 'Abdul Wahid bin Zaid, 5. Fudhail ibn 'Ayadh, 6. Ibrahim Adham, 7. Huzaifah Mar'ashi, 8. Abu-Hurairah, 9. Mamshad 'Alavi, 10. Abu Ishaq Shami, 11. Abu Ahmed Chishti, 12. Abu-Mohammad, 13. Abu-Yusuf, 14. Maudood Chishti, 15. Sharif Zandani, 16. Usman (or Uthman), 17. Mu'inuddin, 18. Qutbuddin, 19. Fariduddin Ganj Shakar, 20. 'Alauddin Sabir, 21. Shamshuddin Turk, 22. Jalaluddin, 23. Ahmad 'Abdul 'Haq, 24. Ahmad 'Arif, 25. Shaikh Muhammad, 26. Abdul Quddus, 27. Jalaluddin, 28. Nizamuddin, 29. Abu-Saeed,

30. Muhibbullah, 31. Shah Muhammed, 32. Muhammadi, 33. 'Azduddin, 34. 'Abdul Hadi, 35. 'Abdul Bari, 36, Haji 'Abdur Rahim, 37. 'Noor Mohammed, 38. 'Haji Imadadullah 39. Mujaddid Ashraf 'Ali Thanwi, 40. Dr. Mohammed 'Abdul Hai "Arefi", 41. Mohammed 'Abdullah, Ph.D., 42. Syed Imam Al-Mahdi (to come now!).

(449) English Books of Prof. M. Abdullah

(1) Islamic Prayers

(2) Me'rajun-Nabi with Miladun-Nabi (Sal-am)

(3) Darvin and Evalution from the point of view of a Muslim Scientist.

(4) Heavenly Ornaments (English Baheshti Zewar) Maulana Thanwi Saroha and M. Abdullah.

(5) Prophecies of the Prophets

(6) The Scene of Death and after Death

(7) Munajate Maqbool (English)

(8) Islamic Faith and Practice (Saroha and M. Abdullah)



G.T.C

(443) Shaikh's Letters (i)

[illegible]

(451) Shaikh's Letters (ii)

[illegible]